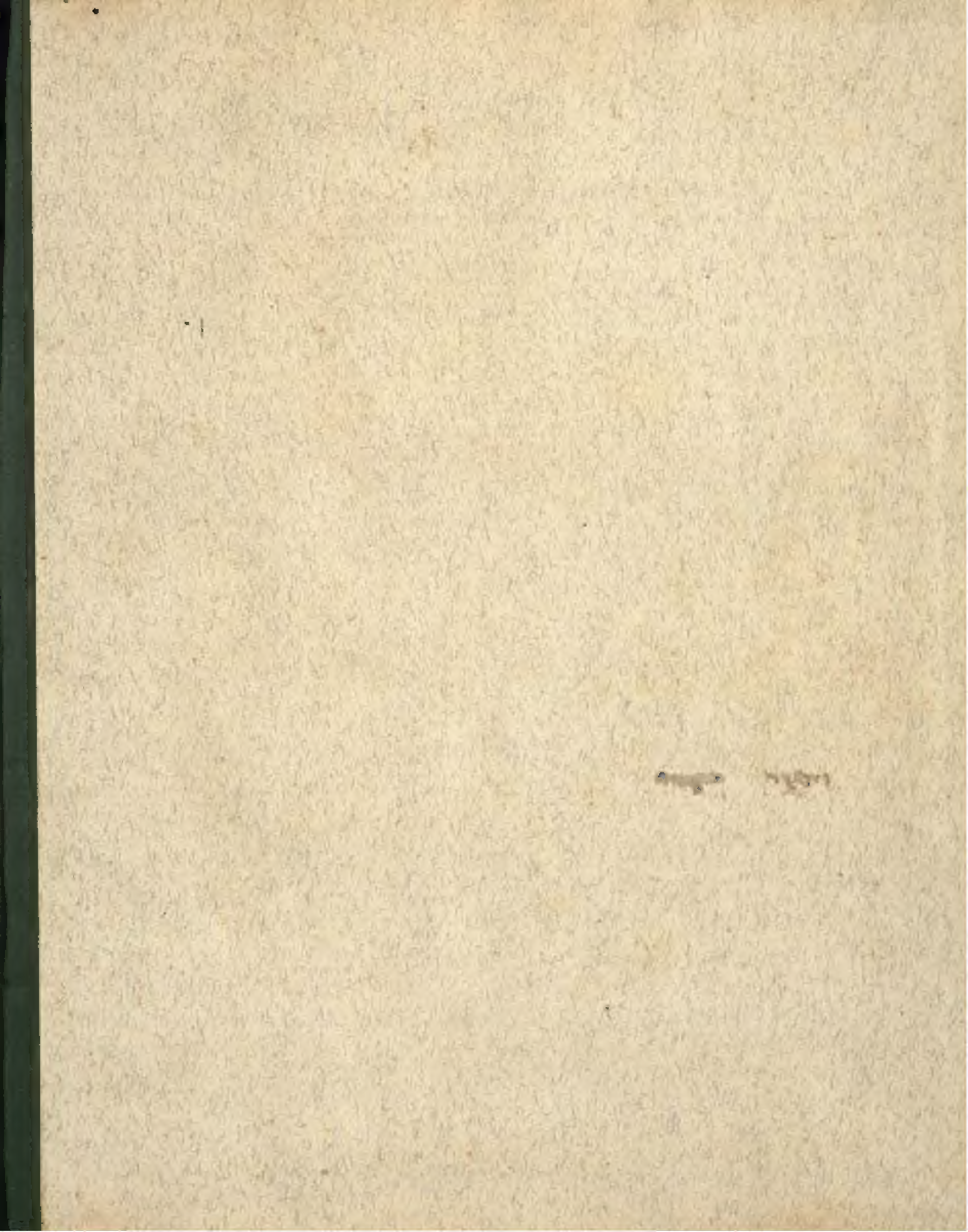

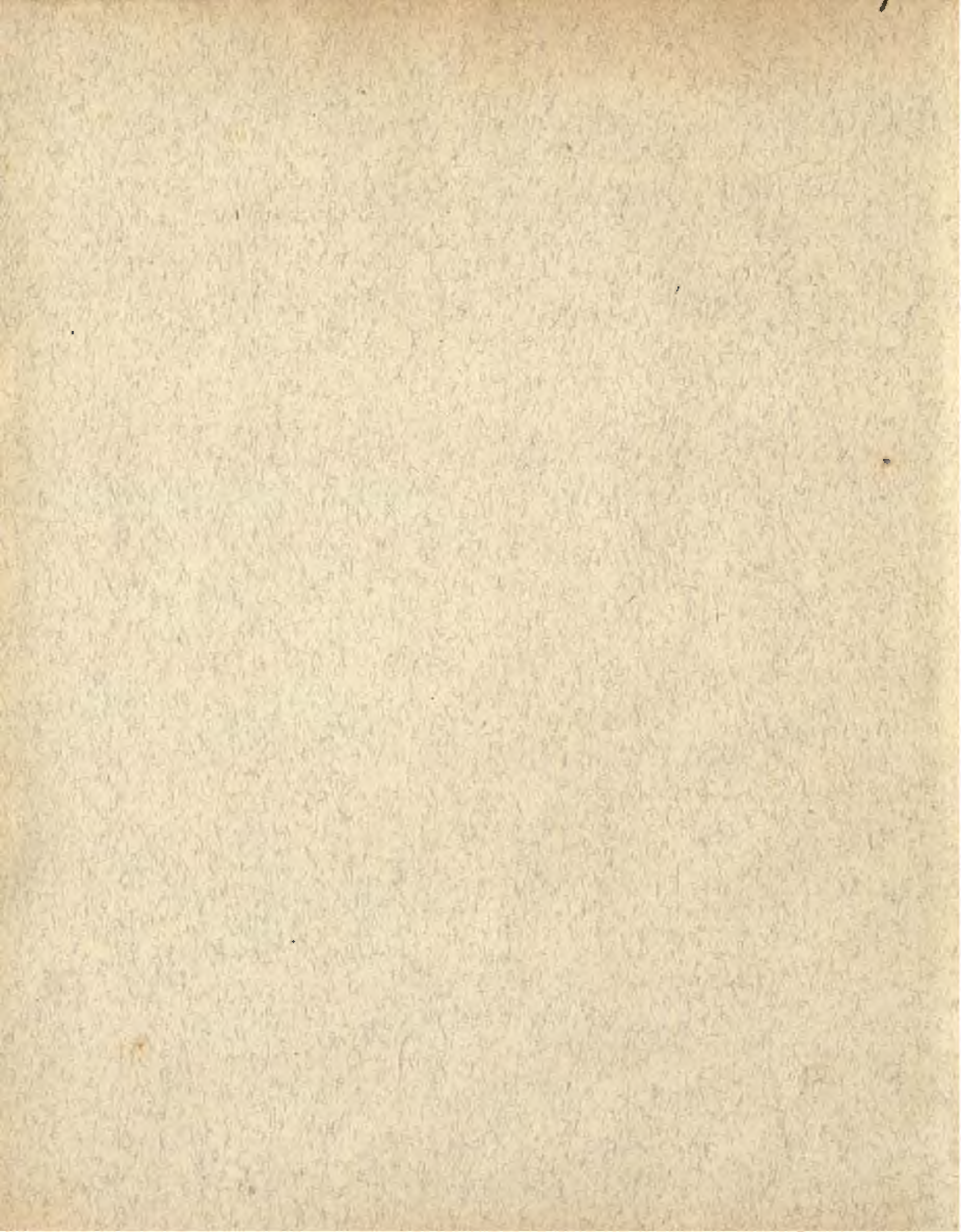

Publications of the Princeton University Archaeological Expeditions to Syria in 1904—1905 and 1909

Division III

GREEK AND LATIN INSCRIPTIONS IN SYRIA

BY

WILLIAM KELLY PRENTICE

Section B
NORTHERN SYRIA

Part 6
DJEBEL SIM'ÂN

LATE E. J. BRILL
PUBLISHERS AND PRINTERS
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PARTS.

Preface to Division III, Section B.

The present volume, Publications of the Princeton University Archaeological Expeditions to Syria in 1904–1905 and 1909, Division III Section B, contains 410 inscriptions, 409 in Greek, and one in Greek and Latin, found in Northern Central Syria. Nearly all of them were collected in the Spring of 1905 by the members of the Princeton Expedition of that year. A few, however, have been repeated here from the Publications of an American Archaeological Expedition to Syria in 1899–1900, because better copies were obtained, or for some other reason: a very few were not found by either expedition. The inscriptions published before 1905 from Dâr Kîtâ, Bâbiskâ, Refâdeh and Dêr Sim'ân are republished here in order to give, as far as possible, a complete collection of all the Greek inscriptions in these four towns, which were made the objects of special study by the Princeton Expeditions. Most of the inscriptions were copied by the editor himself: wherever an inscription appears which was copied by any one else this fact is stated in the description of the monument. The earliest of the inscriptions which can be definitely dated belongs to the year 73–74 A.D.; the latest is of the year [illegible] A.D. It is probable that all the others fall between these dates. Twelve of them bear dates earlier than 325 A.D.; a few of the others probably belong to that earlier period, for example Nos. [illegible], 1127, 1134, 1163*a* and 1193: perhaps also Nos. 1045, 1169, 1197, 1198, 1204, 1205, 1207 and some others. Most of these are of pagan, a few perhaps of Jewish origin. Practically all the rest of the inscriptions in this volume are Christian.

Christian inscriptions are somewhat disappointing as sources for our knowledge of the past. Among the pagans, documents of many sorts, both public and private, sometimes of great length, were frequently recorded on stone or metal. The Christian inscriptions, on the other hand, consist chiefly of epitaphs or brief texts on churches, dwellings or other structures. The information which they contain therefore is comparatively limited. Those in the present collection are useful in that they provide an accurate basis for the chronology of the architectural monuments in which Syria abounds, and contribute something to our knowledge of secular history, and of the organization and administration of Syrian towns in the earlier centuries of our era. For example, some light is thrown on the ancient topography of Syria by Nos. 871, [illegible], 1101 and [illegible]; on administration by Nos. [illegible], etc.; on occupations or professions by Nos. 871, [illegible], etc. But the chief value of these inscriptions lies in the fact that much may be learned from them about the language and thought of the early Christians, the development and spread of Christian dogma, and the growth of the organized Church.

Pere Louis Jalabert, who has earned a place in the front rank of epigraphists by his admirable publications and interpretations of Syrian inscriptions, has contributed to the "Dictionnaire Apologetique de la Foi Catholique" the article *Epigraphie*. This article, in addition to its value as a scholarly and interesting treatise on the subject of Christian epigraphy in general, would serve as a practical introduction to any collection of inscriptions such as this. His analysis of the various classes of Christian inscriptions, his discussion of their various styles and formulae, and his statement of the methods by which they should be classified and interpreted, are sound and useful. In particular, he points out that during the first three or four centuries of our era the Christians not only employed many of the common formulae of the pagan inscriptions in their own, but deliberately avoided all that would give a destinctly Christian character to their monuments and thus arrest the attention and excite the animosity of their religions opponents. Consequently many inscriptions have been or might be classed as pagan, which in reality belonged to adherents of the Christian faith. Many of these disguised inscriptions, however, may be recognized by careful examination and by the help of such criteria as he suggests. In the present collection it happens that a large number of the inscriptions contain definite dates later than 325 A. D., and there are very few which are not obviously of Christian origin. Yet there are some doubtful ones, for example, Nos 867, 809, 870, 1073 and 1125, and perhaps also Nos 881 and 896, although these last two are dated 344 and 373 A. D. respectively.

In the second part of this article Pere Jalabert discusses with knowledge and clarity the value of the Christian inscriptions for the study of the origins of the Christian Church, both with respect to what he calls the "Vie exterieure de l'Eglise" — the peoples among whom and the conditions under which the Church was established, the unity of the Church, its struggles and factions — and also with respect to the "Vie interieure" — the creed, the sacraments, the liturgy, the cult of the saints, ecclesiastical institutions, the morality of the Christians and their conception of death. In the present collection certain doctrines and beliefs, for example those concerning the Trinity, the divinity of Christ, the remission of sins and the resurrection, are reflected in Nos. 917, 928, 930, 1017, 1018, 1034 and 1043. It is perhaps merely an accident that all of these are from the Anderin-Kerratin-Marâtâ region. The worship of the Virgin Mary is shown in Nos 860, 1024, 1062 and 1212; of archangels in Nos 913, 971, 1050 and 1052; of apostles, martyrs and other saints in Nos. 834, 926, 961, 962, 1006, 1013, 1033, 1070, 1100 and 1202. A good many inscriptions contain the names and titles of the clergy, a good many also bear witness to the belief not only in the power of God and of Christ, but also in the efficacy of holy names.

To Pere Jalabert, however, as to many others before him, these inscriptions seem to support the contentions of the orthodox theologians and the authority of the Church, because they show that the doctrines, ritual and hierarchy of the Church existed from the beginning of the Church as an organized body. But there remains a question infinitely more important, namely, whether any of the doctrine and ritual of the Church arose from the paganism out of which the Church emerged, rather than from the teachings of Christ. The real break, if break there was, in the developement of the Christian Church occurred between the death of Jesus and the first appearance of an organized body of Christians. The continuity of developement, during this all-important period, is in no way established by these inscriptions. On the contrary, the constantly

increasing number of the Christian inscriptions and the more enlightened study devoted to them seem to me to confirm the opinion that those, who were most influential in the organization of the Christian Church and in the formulation of its doctrines, because they were living in a pagan world and because many of them were pagans themselves before their conversion, brought into the earliest Church much that was wholly foreign to the teachings of their Master.

Some of the inscriptions in this collection are among those published by M. Seymour de Ricci in the Revue Archéologique, Sept.-Oct. [illegible], p. 281 ff. Professor David Robinson, in his review of my former volume, *Part [illegible] of the Publications of an American Archaeological Expedition to Syria in 1899–1900* (New York, 1908), said[1]: "An acquaintance with this article by Dr. Ricci, who republishes from a manuscript in the Hague copies made of Greek and Latin inscriptions of Syria by the Belgian consul Gosche about [illegible], *when the stones were much more legible*, would have saved Professor Prentice several mistakes and enabled him to give better readings than his own." Professor Robinson did not mention that I discussed the value of the Gosche inscriptions in my Preface, p. xiii. The question raised here is one of general importance. Undoubtedly two of the inscriptions, *A. A. E. S.* III Nos. 98 and [illegible], cited in my preface, were better preserved when seen by M. Gosche than two centuries later.[2] It is doubtful whether the others were appreciably more legible then than now. M. Gosche was not always a perfectly accurate epigraphist, as his copies No. [illegible] = *A. A. E. S.* III, 14, No. 18 = *A. A. E. S.* III, 57 = *P. A. E. S.* III, B, 1076, and No. 20 = *A. A. E. S.* III, 61 = *P. A. E. S.* III, B, 1086 show. Even where the earlier copy is more plausible than mine, it is not certain that Gosche's reading is correct. Plausibility is not the final test of the accuracy of a copy. In particular, in his No. [illegible] = *A. A. E. S.* No. [illegible], I believe that M. Gosche read into the document what Professor Robinson approves. In the presence of the stone itself I tried for a long time to read the name of a month after [illegible], and I do not believe that I neglected to try any combination of letters such as that reported by the Belgian consul. And when this earlier copy was published by M. de Ricci I tried to reconcile it with the excellent squeeze of the inscription in my possession. I still believe that in this instance and some others what M. Gosche wrote was not really upon the stone.

Critics of the earlier parts of the present publication have commented upon the fact that I did not give credit to MM. Deissmann, Mercati and Clermont-Ganneau for their comments[3] on the inscriptions published by Dr. Lucas in the *Byzantinische Zeitschrift*.[4] A word of explanation is due to these scholars. That I was not unaware of the contributions made by them is shown by my own commentary, e. g. under No. [illegible] below. That I did not mention their emendations in other cases was because their remarks concerned obvious faults in the copies furnished to Dr. Lucas, or were based upon citations of the original verses which were quoted in these fragmentary inscriptions, and which could be found by any one in the Concordances to the Greek Bible. For the rest, my critics have rendered great service in correcting some of my mistakes.

[1] *American Journal of Philology*, XXX (1909), p. 205.
[2] Perhaps Gosche Nos. 10 and 25 should also be excepted.
[3] *Philologus* LXIV (1905), p. 475–8. *Byz. Zeitschr.* XIV (1905), p. 587. *Byz. Zeitschr.* XV (1906), p. 279–84.
[4] *Byz. Zeitschr.* XIV (1905), p. 1–72 and 755 f.

Finally I would like to call attention to an observation of M. Max van Berchem in a letter to M. Barbier de Maynard concerning his "Recherches Archéologiques en Syrie" in 1894, published in the Journal Asiatique, 1895, 2, p. 409 and 501: "A quelques heures à l'ouest d'Alep on rentre dans la région des villes mortes gréco-romaines... Ce sont des réunions de villas plutôt que de villes proprement dites". Certainly this statement is true of many, though I think not all, of the settlements where the inscriptions of this collection were found.

William Kelly Prentice.

Princeton University, June 15th, 1922.

Abbreviations of Periodicals and Publications Frequently Mentioned.

A. E. or A. A. E. S. *Publications of an American Archaeological Expedition to Syria in 1899—1900*, I, II, III, IV.
A. J. A. *American Journal of Archaeology.*
Ann. Ép. *L'Année Épigraphique.*
B. C. H. *Bulletin de Correspondance Hellénique.*
C. I. G. *Corpus Inscriptionum Graecarum.*
C. I. L. *Corpus Inscriptionum Latinarum.*
C. I. S. *Corpus Inscriptionum Semiticarum*
É. A. O. Clermont-Ganneau, *Études d'Archéologie Orientale.*
Ephem. Lidzbarski; *Ephemeris für semitische Epigraphik.*
G. G. A. *Göttingische Gelehrte Anzeigen.*
H. *Hermes*
I. G. R. *Inscriptiones Graecae ad Res Romanas pertinentes.*
I. S. O. G. Dittenberger; *Orientis Graeci Inscriptiones Selectae*
J. A. *Journal Asiatique.*
J. K. D. A. I. *Jahrbuch des Kaiserlich Deutschen Archäo*[illegible]
J. K. P. K. *Jahrbuch der Königlich Preussischen Kunst*[illegible]
K. A. Strzygowski; *Klein-Asien, ein Neuland der Kunst*[illegible]
M. A. A. Jaussen et Savignac, *Mission Archéologique en Arabie*, I.
M. N. D. P.-V. *Mittheilungen und Nachrichten des Deutschen Palästina-Vereins.*
M. S. M. Dussaud et Macler; *Mission dans les* [illegible] *désertiques de la Syrie moyenne.*
N. E. Lidzbarski, *Handbuch der nordsemitischen Epigraphik*
P. A. Brünnow; *Die Provincia Arabia.*
P. E. *Princeton Expeditions.*
P. E. F. *Quarterly Statement of the Palestine Exploration Fund*
P. M. Guy le Strange, *Palestine under the Moslems.*
P. R. G. S. *Proceedings of the Royal Geographical Society.*
[illegible] *tumswissenschaft.*
R. A. *Revue Archéologique.*
R. A. O. Clermont-Ganneau; *Recueil d'Archéologie Orientale.*
R. B. *Revue Biblique.*
Rép. *Répertoire d'épigraphie sémitique.*
S. C. Marquis de Vogüé; *La Syrie Centrale, Architecture Civile et Religieuse.*
S. E. P. Conder; *Survey of Eastern Palestine.*
V. A. S. Dussaud; *Voyage Archéologique au Ṣafâ*
Z. G. E. *Zeitschrift der Gesellschaft für Erdkunde zu Berlin.*
Z. D. M. G. *Zeitschrift der Deutschen Morgenländischen* [illegible]
Z. D. P.-V. *Zeitschrift des Deutschen Palästina-Vereins.*

Explanation of Ground Plans.

SCALE: 0.0025 M. = 1 M. except when otherwise indicated on the plan.

Walls standing to a height of 2 M. or more.
[illegible] walls, or [illegible]
[illegible]
Foundations only in situ, or top of low wall
Conjectured walls.
Column standing to height of 2 M. or more.
[illegible] less than 2 M.
Conjectured column
Columns and arc[illegible]
Columns and arch in situ
Bases in situ, arch fallen.
Arch in situ.
Arch fallen.
Conjectured arch.
Opening high in standing wall
[illegible]
Pavement.
[illegible]
[illegible]
Cistern

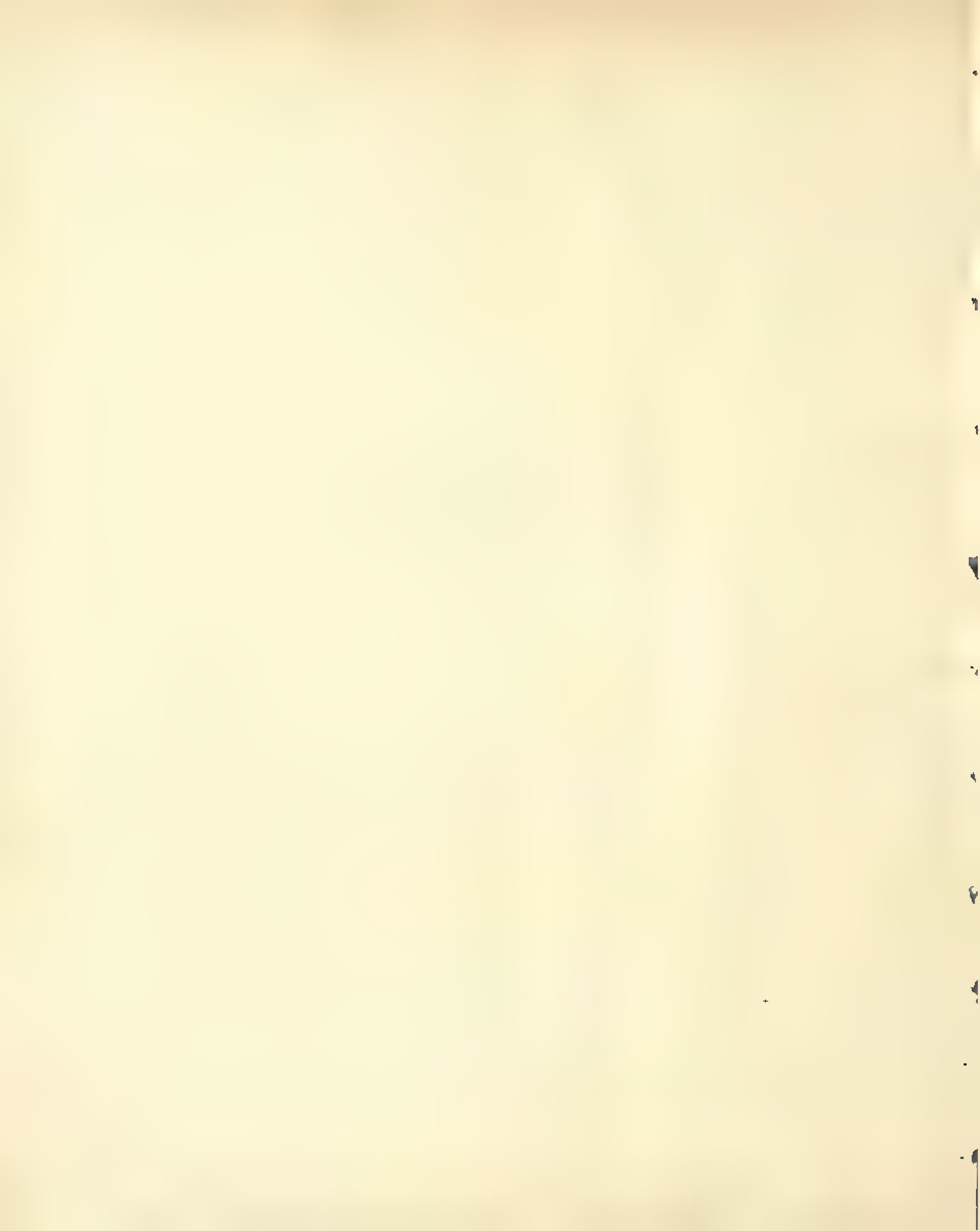
Explanation of Elevations and Sections.

SCALE. 0.005 M. [illegible] 1 M. except when otherwise indicated in the drawings.

Conjectured
Limestone.
[illegible]
Brick.

SCALE OF DETAILS. 5 cm. = 1 M. except when some other scale is given in drawing

NOTE. It has not been possible [illegible] carry the above scheme into effect [illegible] absolute consistency, but it has been applied in a large majority of the drawings. Departures from the scheme are made clear by the text.



THE DJEBEL SIM'ÂN.

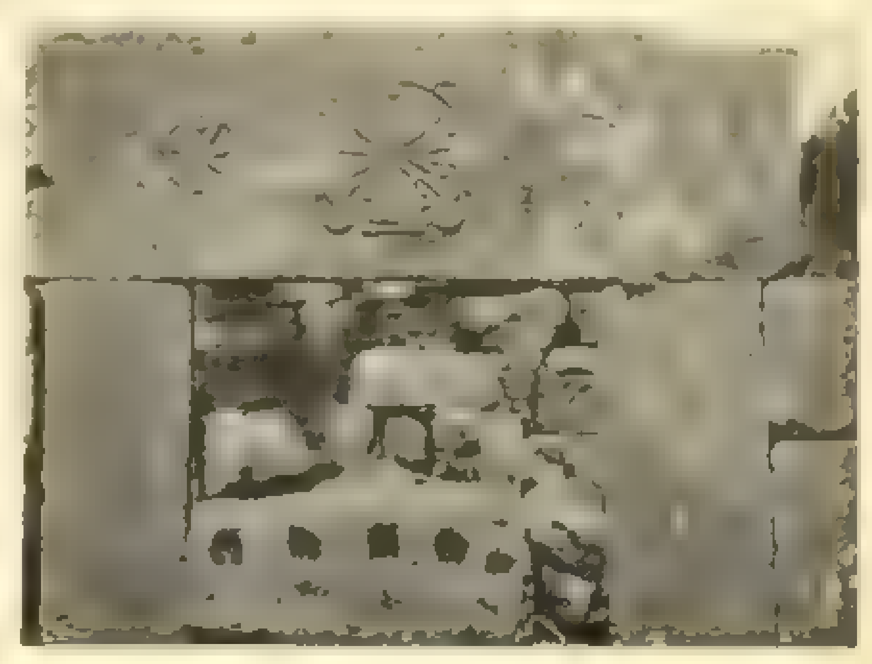
1153. DÊR SIM'ÂN. Lintel, 334–5 A. D. A lintel upon the ground about 150 yards northeast of the Southwest Church. Immediately west of it is a single block of the architrave of the second story of a portico, in situ, resting upon a column and a built pier, above two sections of the lower architrave. I suppose this portico to have been part of a private dwelling, and the lintel to have belonged to its main entrance.

The inscription is incised on a dovetail plate. The plate itself measures 80½ by 34 cm.; the dovetails are 10½ cm. long. The letters, 10 cm. high, are formed by broad, clear lines; they are unusually handsome and well executed, the curved lines being almost perfectly circular. The last three letters are on the dovetail on the right.

ΡΟΥΦΙΝΟϹΕ
ΚΤΙϹΕΝΕΤΟΥϹ ΓΠΤ   Ῥουφῖνος ἔκτισεν ἔτους γπτ΄.

Rouphinos built (this) in (the) year 383. (334–5 A. D.)

1154. TAVERN, 470 A. D. On the lintel of a doorway in a small group of buildings on the north side of the street which runs up from the wadi into the town, continuing much the same line as that of the sacred road which, on the opposite side of the wadi, led up to the church and monastery of St. Symeon Stylites. See Div. II, B, p. 278. In the center of the lintel is a disk inclosed in a square measuring 51 cm. each way; the first two lines of the inscription are above this square, the other lines at the right side of it. The second line is 1.47 m. long, the third 39 cm. The letters, 5 to 7 cm. high, are rudely carved.



Entrance to Symeon's Tavern. Inscr. 1154

Published by Waddington, No. 2691; M. de Vogüé, S. C., I, p. 114 and Text, p. 128; A. A. E. S., III, No. 121.

XMΓ ΕΓΕΝΤΟΥΤΟΤΟΠΑΝΔΕΝΗ
ΠΑΝΗΜѠ.ΝΔ/ΒΤΟΥΖΚΦετουςΧΕΒΟΗΘ.
CΥΜΕѠΝΗC
ΤΟΥΗΑ
ΡΙΗΗC
ΕΠΟΙΗ
CΕΝΗΝΘ
Θ Η

ΧΜΓ Ἐγέν(ε)το τοῦτο τὸ πανδ(οχ)εῖον ἐν μ(ηνὶ) Πανήμῳ, ἰνδ. β΄, τοῦ ζκφ΄ ἔτους. Χ(ριστὲ) βοήθι. Συμεώνης τοῦ Μαρωνη[illegible] ἐποίησεν· μνησθῇ.

Ch(rist) b(orn) (of) M(ary). This tavern was (built) in (the) month Panemos, indication 2, of the 527th year. O Christ, help (us)! Symeonēs (son) of Marōn built it: may he be remembered! (July, 479 A. D.)

In the fifth line M de Vogüé also read ΡΙΜΗC Waddington's text however, beginning with the second line, is as follows: Πανήμ[ω] [illegible] τοῦ ζκφ΄ ἔτους. Χ(ριστὲ) βοήθι. Συμεώνης [illegible] ἐποίησε +. In my field notes of 1905 I wrote "Συμεώνης is certain, I think after this Η, then Α or Ν or Υ, then ΡΙΝΗC or ΡѠΝC." With the reading ΗΑΡΙΗΗC the reading ΜΥΡΙΜΗΑ in No 1156 should now be compared. See the commentary on No. 1120 above.

Waddington, in his very interesting discussion of this inscription, cites Theodoretus[1] as authority for the statement that this town, near which St Symeon established himself, was called *Telanissos*. Symeon died about 460 A D. This *pandocheion* or tavern was built 19 years later, evidently to serve the pilgrims visiting the holy place where the saint lived upon his pillar. The body of the saint is said to have been buried at Antioch, but the base of his column and its capital are still to be seen in the center of the octagon which unites the four basilicas of the great church at Kal'at Sim'ân. That this was a place of pilgrimage, during the saint's lifetime and for many years afterwards, is well known.

The pandocheion itself was small. Its ruins suggest that it was designed to provide refreshment for its patrons rather than lodgings. I was reminded of the ancient restaurants, or cookshops, at Pompeii, except that in this Syrian establishment there was a forecourt, which seemed comparatively large. See also the following inscription.

On the letters ΧΜΓ so much has been written that it is hardly necessary to enter into a lengthy discussion of the subject here. See my article in *Classical Philology* IX (1914), p. 410–416. Also H. Leclercq in *Dictionnaire d'Archéologie Chrétienne*, I (1907), Col. 180 2 and 1691 ff., Dölger, *Das Fischsymbol* I (1910), p. 300–317. Four theories regarding these letters are now in vogue: that they signify (1) Χριστός, (or ὁ) Μαρίας γεννηθείς[3] or Χριστόν, Μαρία γεννᾷ[3], (2) Χριστός Μιχαήλ, Γαβριήλ[4], (3) Χριστὸς ὁ Θεός, or some other phrase, the sum of the numerical values of whose letters equals that of ΧΜΓ, i e 643[5], (4) a multitude of phrases or combinations of names, the belief being that the more equivalents could be devised for this symbol,

[1] *Religiosa Historia*, Migne *Patrol. gr.* LXXXII, p. 1464 ff. See also Uspensky "Arch. Monuments of Syria" [illegible] VII (1902), p. 165–190 = Offprint, p. 73–98. Dussaud, in *R. A.* XXVIII (1896, 1), p. 332.

[2] Waddington, No. 2145.

[3] Grenfell and Hunt *Greek Papyri* II (1897), p. 152 and 167. Lefebvre, Bass, Kaufmann, Dieterich and others.

[4] De Rossi, *Bullettino di Archeologia Cristiana*, 1870, p. 7–32 and 115–121. M de Vogüé, Nestle, Dreger and many others.

[5] Krall, in *Mitteilungen aus der Sammlung d. Pap. Rainer*, (1887), p. 127. Perdrizet, Smirnoff in *B. P. W.* 1906, Sp. 1052–1088), and others.

the greater its power.[1] Of course it is entirely possible that many people who used this symbol were ignorant of its original meaning: to them it was merely a sign, which was useful on house-lintels and elsewhere to avert evil, or which was merely customary. Under such circumstances it would be natural that different interpretations were found for it, and perhaps some believed it the more potent the more meanings could be given to it. But none the less it seems to me quite certain that these letters, when used understandingly, had a definite and particular meaning, and in spite of what Professor Nestle has said three times,[2] and although Professor Dölger, after a most thorough and careful investigation, has reached the conclusion: "Vielleicht ist die Lösung *Χριστὸς Μιχαὴλ Γαβριήλ* in den meisten Fällen die richtige, wenn auch nicht gerade die einzige",[3] yet I believe that ΧΜΓ, at least in the Syrian inscriptions, was a symbol of the Christ alone, and signified, as Waddington suggested, *Christ born of Mary*.

In the first place, there is no certain evidence against this view, no inscription which does not admit this interpretation. The strongest evidence is in an inscription on an amphora found at Rome:[4] ☧ΗΓΑ. But Dölger is mistaken when he says that the Γ and Α are "zu einem Zeichen verbunden": the Α is above the Γ and in contact with it at one point, but the two letters do not form a ligature. And I do not believe it possible that here, if ☧ stands for *Χριστός*, Η for *Μιχαήλ*, two letters, ΓΑ, are used for *Γαβριήλ*. The Α may be part of an ΩΑ, or it may have some other significance; but it is far from certain that its presence affects the interpretation of ΧΜΓ. Another inscription quoted by Dölger is from "Akrabaa" in the Djebel Haurân, Syria. It contains at the top $\bar{Χ}$ΕΓ on one side of a disk, $\bar{Μ}$ on the other; within the disk are ΩΑ, in this order, and below the disk *Ζωή, Φῶς*.[5] Probably the Μ was omitted from its usual place by mistake, and added afterwards on the other side of the disk. But even as it stands this inscription, while not reconcilable with the formula *Χριστὸς Μαρίας γέννα*, may be, and I believe should be read *Χ(ριστὸς) (γεννητὸς) Μ(αρίας)*[6] or *(γενόμενος) (ἐκ) Μ(αρίας)*,[7] if not *(γεννηθεὶς) (ἐκ) Μ(αρίας)*. The ΘΥΗΓ[8] cited by Dölger is an emendation.

In the second place, there is no certain evidence that the letters ΧΜΓ ever meant anything else. It is true that in the early Christian literature, in magic prescriptions and on amulets etc., Christ is often associated with the archangels. And of the archangels, Michael and Gabriel are doubtless more frequently mentioned than the others. Not, however, to the exclusion of the others, or so that Christ, Michael, Gabriel form a constant triad. As far as known to me these three names do not appear as a triad in any inscription excepting those on certain Byzantine crosses and works of art in which Christ is represented, or Christ and Mary, with these two archangels one on each side. On such monuments the choice of the triad is due to the nature of the field inscribed or to the desire of the artists for a symmetrical composition, and does not necessarily prove that this triad existed apart from Byzantine art, or that the letters ΧΜΓ, in ordinary inscriptions, were a symbol for it. M. Chapot's statement:[9] "La formule est en toutes lettres du B. C. H.[10]", is misleading: the necessary brackets

[1] Perdrizet, in *R. E. G.* xvii (1904), p. 350–360. Jalabert, Kaufmann and others.

[2] *B. P. W.* 1906, Sp. 381–4.

[3] *Das Fischsymbol*, i p. 312.

[4] *C. I. L.* XV, ii, 1, No. 4888. Dölger, p. 311 f.

[5] Copy of the Rev. W. Ewing, published by Wright and Souter in *Pal. Exp. Fund, Q. S.* 1895, p. 51, No. 26.

[6] Cf. *Matthew* xi, 11; *Luke* vii, 28.

[7] Cf. *Galatians* iv, 4.

[8] *A. A. E. S.* iii, 254.

[9] *B. C. H.* xxvi (1902), p. 196, Note 1.

[10] i. e. *B. C. H.* ii (1878), p. 31: an inscription from Attica.

were omitted from Bayet's text, but Bayet's own drawing which faces the text shows that only the three letters are on the stone. The inscriptions cited by Dölger in support of his opinion seem to me to prove exactly the opposite. Sometimes Michael and Gabriel appear in them without Christ. Where Christ is also named, other archangels and other persons are also mentioned. In no single one of these inscriptions do Christ, Michael and Gabriel appear alone together. From this fact it seems clear to me that this triad was not so well known that the symbol ΧΜΓ could represent it. I do not consider that there is any evidence either way in inscriptions such as the ΧΜΓ Κέραμος, found on sixty-six roof-tiles in Rome.

Thirdly, there is conclusive evidence to my mind that, at least in the Syrian inscriptions, these letters were a symbol of Christ. Apart from the inscription at Refâdeh[1] from which Waddington drew his conclusion: + Ἰη(σοῦ)ς ὁ Ναζωραῖος, ὁ ἐκ Μαρίας γεννηθείς, ὁ υἱὸς τοῦ θεοῦ, ὧδε κατοικεῖ χ μ γ, there are a goodly number of Syrian inscriptions in which these letters are combined with other symbols, names or words in such a way that it seems obvious that the whole inscription was intended as a continuous sentence, applying to Christ alone, so that the intrusion of the names of Michael and Gabriel would disturb the sense. Examples of such inscriptions are the following:

Εἷς Θεός, ΧΗΓ, μόνος.[2]
ΧΕΓΜ · ШΑ · Ζωή, Φῶς.[3]
Α|+ω, ΧΗΓ, ΙΧΘΥΣ.[4]
|Χ|ΗΓ · ἐν ὀνόματι Χριστοῦ.[5]
[Εὐλ]ογοῦντι ΧΜΓ · Χριστὸς νικᾷ.[6]
ΧΜΓ · Αω · Ἰη(σοῦ)ς βοήθι.[7]

Consequently I believe that ΧΜΓ signifies *Christ born of Mary*. It does not appear possible as yet to determine the chronological limits within which this symbol was in use. Inscriptions containing it, in this publication and in *A. A. E. S.*, extend certainly from 365[8] A. D. to 590.[9]

On the use of μνήμη see below under No. 1203.

1155. TAVERN, 479 A. D. On a lintel in situ, on the north side of the same street as No. 1154, but farther up the hill towards the West. The building to which it belonged has been destroyed, but it is evident, from the position of the other buildings in this part of the ruins, that this tavern, like the other, was of no great size.

[1] Wad. 2697. *A. A. E. S.* iii, 120. *P. A. E. S.* iii, 1151.

[2] From Ḥâss. Wad. 2660; *A. A. E. S.* iii, 155. I do not think the evidence of this inscription can be explained away by Dölger's assumption that ΧΜΓ had become a symbol which interrupted a text as often as a simple +, which appears sometimes in the middle of a word.

[3] From el-'Akrabah", *Pal. Exp. Fund, Q. S.*, 1895 p. 51, also quoted above.

[4] From Bâbûdâ, *A. A. E. S.* iii, 215.

[5] From B'ûdâ, *A. A. E. S.* iii, 216.

[6] From Serdjillâ, *A. A. E. S.* 219.

[7] From Dellûzâ, *A. A. E. S.* iii, 224. See also, in the present collection, Nos. 969, 1002, 1047 and 1156. Two other inscriptions here, Nos. 913 and 1000, might throw much light upon this question if they could be interpreted with certainty. As to the first of these, my reading now seems to me as audacious as it seemed to Prentice. The latter I think now may perhaps be read: + Εἷς Θεός, ΗΓΩ, Κύρι(ε) βοήθι.

[8] No. 970 above.

[9] No. 846. See also Leclercq in *Dict. d'Archéol. Chrét.*, Col. 180 and 182.

The lintel, however, measures 2.64 m. by 63 cm. Probably it was the lintel of a gateway from the street to the court. The inscription occupies a space 70 cm. wide and 18 cm. high, beginning 91½ cm. from the left end of the stone. Above it is a disk, in relief below the surface, 48½ cm. in diameter,

Door-frame of a Tavern. Inscr. 1155.

Inscr. 1155

containing the letters Α and ω upside down. The inscription is incised: the letters of the first two lines vary in height from 4 to 8 cm., while those of the third line are only 2½ cm. high. The letters are not well formed, but the reading is certain.

Published by Waddington,* No. 2692. *A. A. E. S.* III, No. 122.

✝ΕΚΤ/ΤωΤΟΠΑΝΔ/ΕΝΗ	+ Ἐκτ(ίσθη) τοῦτο (τὸ) πανδ(οχεῖον) ἐν
ΥΠΕΡΒΤΕΙΝΔ/Γ ΤΟΥΗΚΦΕΤ/	[illegible]
ΥΓΙΑΤΟΙCΚΥΡΙΟΙCΑΥΤΟΥ/ΚΕΡΔΟC	[illegible]

This tavern was built in the month Hyperberetaeus 15th, indiction 3, of the 528th year. Health to its masters and gain! (October, 479 A. D.)

* Waddington's reading of the last line is [illegible]. In my earlier publication I translated the line *Health to its masters is gain*, meaning that the health of the patrons is gain for the proprietor. Perhaps indirectly this is true, and certainly it is a good motto for a restaurant. But I am inclined to think now that the sign after [illegible] is meant to represent [illegible], as it often does elsewhere, and that these proprietors were seeking chiefly their own health and profit, as inn-keepers commonly do. Compare also No. 666. An ι with two dots, as here, occurs elsewhere in Syrian inscriptions, e. g. Nos. 1130, 1146 and 1163, *A. A. E. S.* III No. 319, Waddington No. 2619.

1156. House. On a lintel fallen just inside its jambs, in a house or shop on the south side of the same street as Nos. 1154 and 1155, and about 50 feet southeast

¹ For example, Nos. 867, 871, 922, 936, 1034, 1049, 1086, 1088, etc.

of the latter The lintel is now 1 71 ½ m long, and 77 cm high it is broken at the right end In the center, in low relief below the surface, is a disk 41 cm. in diameter, now almost obliterated. The inscription is incised below the disk. The letters, 6 cm. or more high, are formed by broad, shallow lines, and all are now badly weathered The first line is now 1 61 m. long, exclusive of the cross, and begins 10 cm from the left end of the stone. The second line, to the end of the letters ΣΕΝ, is 73 cm. long, and begins 50 cm from the left end of the stone The lacuna after ΣΕΝ is 26 cm. long. The remaining letters, ΟΥ, occupy a space of 12 cm. I am inclined to think that the whole inscription, with the exception of half a letter at the end of the first line, has been preserved, and that the two letters after the lacuna in the second line should be read with the line above. There is a small ο above the π in the first line.

+ ΧΜΓΕΝωΝΟΜΑΤΙΧΡ/ΣΥΜΕωΝΑΠΜΥΡΙΜΗΑ
ΕΡΖΕΝΚΑΙΕΤΕΛΗΣΕΝ ΟΥ

+ Χ Μ Γ Ἐν ὀνόματι Χ(ριστοῦ) Συμεὼν ἀπὸ Μουριμιν (?) ἔρξεν καὶ ἐτέλεσεν.

+ Ch(rist) b(orn) of M(ary In (the) name of Chr(ist) Symeon from (the village of) Mūrimîn (?) wrought and finished.

The last letter of the first line is most uncertain, since more than half has been destroyed by the break in the stone, and the rest is damaged. What remains looks more like Α or Λ I have read Ν, however, at the suggestion of Professor Littmann. There are a number of Syriac place names ending in *-in*. Perhaps we have here the same sort of an expression as in *A A E S* III, 48 Ἀπολλώνιος ... ἀπὸ ... Μ...

On Symeones see above under No. 1120.

The sign / as a mark of abbreviation occurs often, e g in Nos. 890, 899, 902, 913, 1046, 1050, 1120, 1146 and 1151.

1157 SARCOPHAGUS. On the cover of a monument in the form of a sarcophagus, hewn from the living rock, in the necropolis south of the town The cover has the form of a temple roof, with acroteria at the four corners, and, in the middle of the side, a rounded protuberance, with a semicircular face in the plane of the side of the sarcophagus and rising above the line of the edge of the cover The radius of this semicircular face is about 34 cm within it is a disk, 19 cm in diameter the inscription is half on each side of this disk.

The inscription is badly weathered I am inclined to believe that originally there were three lines on each side of the disk, of which the uppermost on each side has disappeared.

ΘΟΥ disk ΒΙ_
ΙΑΚω ΑΒΣΑ

Perhaps this may be read as follows: [Ἁγ](ί)ου Ἰακώ[βου] Β(α)ραβσα: *(The tomb) of holy Jakobos, son of Barabsas.* But of course this reading is very uncertain. The first letter of the second half of the third line may be an Ο.

On the name Barabsas see above under No. 1136.

1158. House. On the jamb of a doorway, near the northeast corner of a house, south of the North Church. The letters are incised: they are 9 to 10 cm. high. Above the second Κ is a small ο: the two letters after this are indistinct and doubtful. Copied by Professor Littmann.

ΚΕΒΟΗΘΗ	Κ(ύρι)ε, βοήθη Σεργίου διακόνου.
СΕΡΓΙȣ	
ΔΙΑΚΝȣ	*Lord help Sergios (the) deacon!*

Probably *βοήθη* is for *βοήθει*, and *Σεργίου διακόνου* for *Σεργίῳ διακόνῳ*.

1159. Lintel. An inscription, copied by Waddington and published by him in his collection, No. 2693. Also in *A. A. E. S.* III, No. 123. I was not able to find the stone. Waddington, in his description says merely: "Sur un autre linteau, devant la porte il y a plusieurs auges." His epigraphical text shows, below the first line, three small disks, which break into the second and third lines.

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+ΕΚΤΕСΗΝΚΥΡΟС___________ΜΝѠ
      СΥΜΕѠ          _____
       ΝΗС           ΜΟС
```

Waddington has rendered this inscription as follows: + Ἔκτεισεν κύρος .... Συμεώνης [οἰκοδό]μος, believing *κύρος* to be for *κύριος*: but a proper name would be more natural in this place, and Κῦρος occurs as a proper name, for example in *A. A. E. S.* III, 57 (= No. 1070 above) and 288. Consequently I believe we should read Κῦρος here, and translate: + *Kyros built this .... Symeones was the mason.*

On the name Symeones see above under No. 1120.

1160. North Church. In the extreme northeastern corner of the town, not far west of the first arch over the sacred road, on the lintel of the eastern doorway in the south wall of a small church. Div. III B, p. 275, Ill. 204. The inscription is incised on a dovetail plate in relief, in the center of the uppermost fascia of the mouldings. The plate measures 33½ by 19½ cm. The letters are 4½ cm. high. In the dovetail on the left are the letters $\overline{\text{ΧС}}$, and in that on the right $\overline{\text{ΝΙ}}$.

Published by Waddington, No. 2694. Renan, *Mission en Phénicie*, p. 611, Note 3. Clermont-Ganneau, *Recueil*, IV, p. 85 ff., and V, p. 290. *A. A. E. S.* III, 124.

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      +ΤѠΟΙΚѠСΟΥ
ΧС    ΠΡΕΠΙ_ΓΙΑС    ΝΙ
      ΜΑΚ_ΡΙΕ+
```

Χ(ριστὸ)ς ν(ικᾷ). + Τῷ οἴκῳ σου πρέπι [ἁ]γίασμα, Κ[ύ]ριε +

Christ Conquers! + Holiness becometh thine house, O Lord!

Waddington's reading of this was incorrect: the words in the body of the plate are taken from *Psalm* XCII, 5.

1160 *a*. Doorway. On the westernmost of two jambs, standing alone, the building to which they belonged having been destroyed. The jambs have no mouldings. The inscription was copied by Professor Littmann. If I understand his note correctly, this

doorway faced upon the street which runs westward past the two taverns mentioned in Nos. 1154 and 1155, the doorway being about 20 meters east of the first well-preserved house as one approaches from the East. The inscription is incised, and occupies a space 44 cm. broad and 36 cm. high: the letters are 5 to 7 cm. high.

Insc. 1160 a.

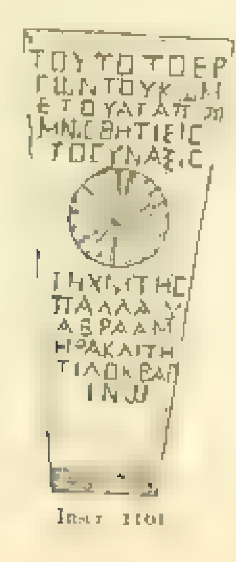
Οἰκοδ(όμησε) Βάκχ(ο)ς, υἱὸς Ἀμροσίου.

Bacchos, son of Amrosios, built (this).

The name Βάκχος occurs in No. 1088 above, Βάκας in Wad. 2053 c. Perhaps, however, Βαχαιμάχ(ο)ς should be read, as in *A. A. E. S.* III, 247. The name Ἄμρος or Ἄμερος occurs often in Waddington's collection.

1161. KAL'AT SIM'ÂN. Keystone of a flat arch over a doorway, facing south, in the last wall towards the South, between the group of buildings about the "baptistery", i. e. the small octagonal building at the south end of the hill-top, and the last, i. e. the northernmost, archway of the sacred road. The sill of the doorway is now about 4½ feet above the present ground level. On either side of the doorway is a small window. The keystone is 54 cm. broad at the top, 26½ at the bottom; it was originally 1.18 m. high, but about 5 cm. have been broken away from the face at the bottom. In the center is a disk in relief, 27 cm. in diameter. The inscription is incised. The letters, 4½ to 5½ cm. high, are well cut and most of them well formed: nearly all of them are still perfectly distinct. They are, however, difficult to read without the aid of a ladder of sufficient length, and this undoubtedly accounts for M. Chabot's remark: "Je donne le facsimile de ma copie, sans chercher à la restituer, ce qui me paraît d'ailleurs impossible". For this reason I do not quote M. Chabot's reading, which differs considerably from mine.

Published in part by J. B. Chabot in Journal Asiat., 9e Série, vol. XVI (1900), p. 2?? f., and Plate II (facing p. 300).



Insc. 1161.

Τοῦτο τὸ ἔργον τοῦ κωμήτου Ἀγαπίου· μνήσθητι εἰς τὸ διηνεκές. Τεχνίτης Παλλάδιος Ἀβραάμ, Ἡρακλείτου, Τιλοκβαρινός.

This is the work of the townsman Agapios: remember (him, O Lord) continually! Builder, Palladios Abraham, son of Heraklitos, of Tilokbarin (?).

The author of this inscription seems not to have been a perfect master of the Greek language; certainly he could not spell correctly. Of course [illegible] is for [illegible], [illegible] for [illegible]. I have assumed that [illegible] is for [illegible], although it is possible that [illegible] was meant. If this assumption is correct, Agapios was doubtless a resident of the neighboring village of Telanissos.[1] I am indebted to my colleague Professor David Magie for the suggestion that CYNAΞIC[2] is for σύναξις, and perhaps CYNAXEC is really on the stone. Probably [illegible] is for [illegible], but perhaps [illegible] ([illegible]) was intended. The last name I believe to be an ethnikon, and possibly this name is still preserved in *Tell ʿAkibrîn*, the present name of a modern village and ruin, situated about 12 miles south-southwest of Ḳalʿat Simʿân.

1162. CONVENT. On the keystone of a flat arch over the door in the west side of the small church south of the east basilica of the great church of St. Symeon. See Div. II, B, 6, Pl. XXIII, M; also de Vogüé, *Syrie Centrale*, Pl. 130. Before the wall in which this doorway is situated, i.e. on the western side of it, there was a colonnade of piers, in two stories, which formed the front of a portico or cloister.

The stone is 52 cm. broad at the top and 23½ at the bottom; it is 1.16 m. high. A very handsome cross, 29 cm. high and 26 cm. broad, is executed in intaglio upon the smooth surface of the block, its center 6 cm. above the center of the keystone; the arms of the cross are 4 cm. broad at the outer ends and notched, but taper considerably towards the center. Below the cross is the inscription, incised. The letters, very well cut and clear, are 5 to 5½ cm.; the whole inscription 16 cm. in height. A thick, hard plaster now covers the stone above the cross and below the inscription; the whole wall seems to have been plastered so at one time.

XPICTH	*Χριστέ, βοήθι πᾶσιν.*
BωHΘ	
ΠACIN	*O Christ, help (us) all!*

1163. On the keystone of a flat arch over another doorway farther north in the same wall as No. 1162. The present doorway was much smaller than the other, for the arch of the former is about at the height of the center of the latter. In the center of this keystone is a cross, similar to that of the other. In this case, however, the inscription is above the cross. The letters have the same form as the others. I could find no trace of any other letters, although there was room for another line between these and the cross.

KYPIEHAH

I suppose this to be the very familiar Κύριε ἐλέησον (*Kyrie eleison*, "*Lord have mercy upon us*"). Certainly the form [illegible] is peculiar, even if it is read [illegible], or [illegible] for [illegible], i.e. the present imperative. Possibly the author may have had the Semitic Eli ([illegible]) in mind.[3]

[1] See the commentary on No. 1154.

[2] The word σύναξις, in itself, would not be unnatural here: among the Christians it meant the assembling of the people for worship, especially for the communion service; also the congregation.

[3] *Matthew* xxvii, 46.

1163 *a*. BASHAMRA. LINTEL. On a lintel, in situ, facing west. The stone measures 2.55 m. by 71 cm. The letters are 11 to 12 cm. high, and the whole inscription is 82 cm. long. – Copied by Professor Butler.

KAICOI   Καὶ σοί.   *To thee also.*

These words are discussed above, under No. 1125.

1164. BĀSŪFĀN. On a fragment, upside down in the east wall of an Arabic tower, which is built against the south side of the East Church. See Div. II, B, p. 284, Plan of Church. The stone is 1.11 m. long and 23 cm. wide: it is broken at the left end. It might have been part of an architrave, or of the lintel of a small door or a window.

ZWH + + + XAPA   Ζωὴ + + + Χαρά.   *Life + + + Joy!*

1165. KEFR LĀB. LINTEL. On a large lintel in the south wall of a small ancient building, facing south, at the extreme north edge of the town. The lintel is not in its original place. The inscription, in letters about 5 cm. high, is incised at the bottom of the face: its total length is 1.49 m. It is so badly weathered that I could read no single word. One letter only, Φ, seemed certain; farther on NX seemed probable.

+ FP ΦΓ   NKC NWZ8AHHNXΘΠ IСН

Inscr. 1165

It is possible that this document began with a date, of which the Φ formed a part, and should be read + Ἔ[τους] ς΄, or + Τοῦ [illegible] [illegible] [illegible]. I think it is possible, however, that the inscription is not Greek at all.

1166. LINTEL. On a lintel lying on the ground, about 50 feet southeast of the foregoing. The inscription is incised on the topmost band of a series of mouldings, including two rows of dentils, forming a sort of door-cap. On each side of this door-cap is a dovetail plate in relief, upright. The letters are formed by broad lines, and are about 5 cm. high: those now preserved measure together 1.14½ m. in length: originally there were from 5 to 6 more at the beginning, and 1 or 2 more at the end.

ΘΕ ΗΙΝΕΘΗΘΝΗΠΑΘΕΗΘΥΠΘΙ

The H, in both places, is very doubtful: so also AO. The two letters before YΠΘ may be KW, instead of HΘ, or after H(?) a C.

I have not been able to decipher this inscription satisfactorily. Perhaps Εἷς Θε[ὸς] μόνος βοήθι τῷ οἴκῳ, *One God only: help this house*, might be read. At the end, [illegible] or [illegible]. See the commentary on No. 1126.

1167. BURDJ HĒDAR. DOORWAY WITH A VESTIBULE, 487 A.D. On the lintel of a doorway, in what was a handsome wall, having before it a vestibule with sides

of solid masonry and roofed by single slabs of stone which are still intact, in the northwest corner of the town. See Div. II, B, p. 292, Plan of Mortuary Chapel. Immediately before the vestibule, on each side is a small altar, about two feet high, with good simple mouldings. I did not discover the character of the building to which this entrance belonged. There has been some rebuilding here, and apparently the doorway with its vestibule was used as the entrance to some comparatively late structure. The lintel itself is very large, being about 3.00 m. long and 60 cm. high. The inscription is upside down, and begins at the right end of the stone in its present position. Professor Littmann, who made the copy, believed that the lintel is upside down, and that it was reversed when this doorway was rebuilt. The +, however, which is at the right end of the stone in its present position, and which would precede the inscription if the lintel were reversed again, is right side up now. See No. 1196 below. The letters are incised; they are well cut, but not very regular in size or alignment, the average height being about 9 cm. In the center is a disk.

Vestibule at Burdj Ḥêdar. Inscr. 1167.

+ЄΚΤΙϹΘΗΠΑΡΑϹΙΜЄѠ disk ЄΝΜΓΡЄΙΝΔΙΑΙϹΛΦ

+ Ἐκτίσθη παρὰ Σιμεω, ἐν μη(νὶ) Γ(ο)ρ(πιαίῳ) ε΄, ἰνδ. ια΄, (τοῦ) ϛλφ΄ ἔτους.

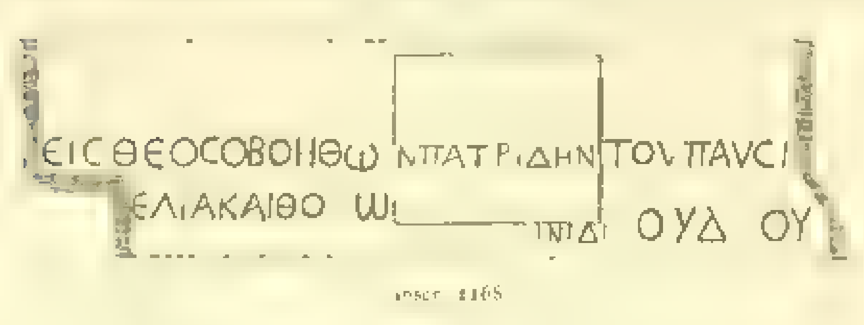
+ *Built by Simeas, in month Gorpiaios (?) 5th, indiction 11, of (the year) 530* (September, 487 A. D.)

I have read the name of the month Gorpiaios. If this is correct then it is evident that in this region, at this date, the year began in September, for September 488 falls in the 12th indiction. See the commentary on No. 1108. On the other hand the letters which stand for the name of the month may be ΠΡ in a ligature, or even Π alone. In this case the month is Peritios or Panemos, and the date February or July, 488 A. D.

The name of the builder, Σιμεω, I take to be for Σιμεως. See Dussaud and Macler, *Mission*, p. 270, No. 110; Lidzbarski, *Ephemeris* II, p. 332, line 10 f. Possibly there is a connection between this name and that of the god mentioned in No. 1170 below. On the other hand, the letter after the C may well have been Y, and, whether this letter was Y or I, perhaps Συμεῶ(νος) or Σιμεῶ(νος) should be read.

I believe that this inscription is later than the door frame on which it is carved.

1168. House (?). On the lintel of a house, facing north, in the north center of the town. Before the house was a portico, the ruins of which nearly cover the doorway, so that the ends of the lintel are hidden. In the center of the lintel is a rectangular plate in relief, 54 cm. broad and 43 cm. high. This plate seems to have contained four lines of letters, two above and one below that which is shown in the drawing. If there were really four lines on the plate, however, three of them have become quite illegible, or at least seemed so to me. The extant line on the plate is nearly level with the upper line on each side. The first line at the left of the plate is 92 cm. long, at the right 48 cm. The second line, at the left, is 70 cm. long, 3 or 4 letters having been broken away from the beginning; at the right of the plate the second line is 51 cm. long. The stone is broken at the right end, so that possibly 4 letters more have been lost from the end of the first line, and three from the end of the second. These letters vary from 6 to 9 cm. in height. The letters on the plate in the center are smaller. Below the plate is still another line of letters a little smaller still. The whole inscription is very badly weathered, and the reading altogether uncertain.



Inscr. 1168

The first part of the first line contains, of course, the familiar *Εἷς Θεὸς ὁ βοηθῶν*: *One God that helpeth*. See the commentary on No. 1126 and also *A. A. E. S.* III, 25 (p. 51 f.).[1] For the rest, it does not seem to me that my copy has preserved enough of the inscription to warrant any attempt at restoration. In the second line one might think of *ἐλέησον* and perhaps *τὸν δοῦλόν σου*. Below the plate there was probably a date, ending with *ἰνδ. ζ*.

1169. West Church. On the lintel of the west door in the south wall of the West Church (Div. II, B, p. 288). In the center of the lintel is a door-cap, and on each side of the cap a disk containing a six-pointed star. The whole lintel is about 2.40 m. long and 55 cm. high. The inscription is incised below the door-cap. It is 71 cm. long, and the letters 11 cm. high. Copied by Professor Littmann.[1]

+ ΙϹ ΘΕΟϹ +   + (Ε)ἷς Θεός +   + *One God* +

See the preceding inscription.

1170. KEFR NABO. Oil Mill, 224 A. D. On a lintel in two pieces found together upon the ground immediately south of a small building near the southeast corner of the town. The original character of this small building I could not determine, but I doubt if there was any connection between it and the lintel. The latter, as its inscription shows, belonged to an oil mill, which was the property of three gods, and

[1] For other examples of this formula see the *Index of Phrases*, and especially Nos. 968, 1049, 1075, 1089, 1095, 1186, 1189, 1200, 1201 and 1204.

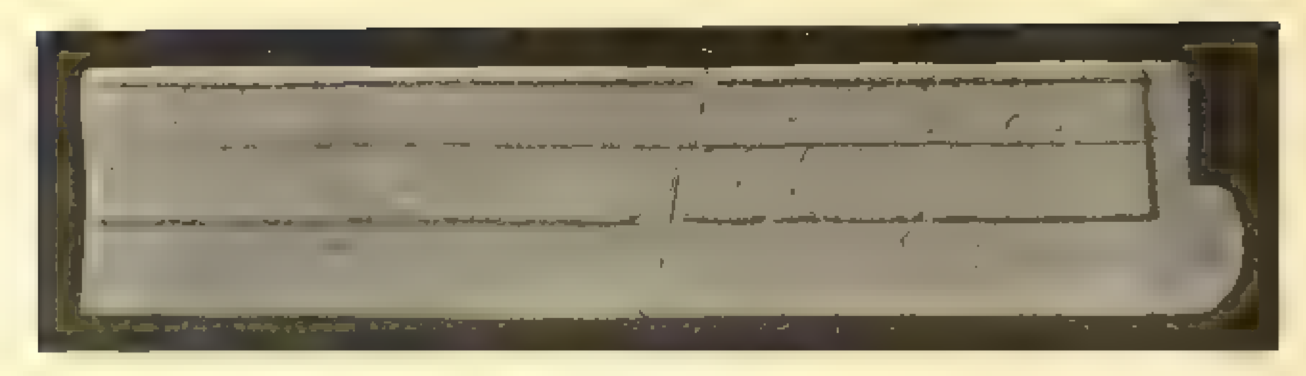
was built from the funds of their cult. There was in this town a very large temple, drums of the columns of which were afterwards built into the apse of the church. See Div. II, B, p. 294.

The lintel was originally about 2.45 m. long, and 70 cm. high. It is ornamented by a series of mouldings, of which the lowest two fasciae bear lines 1 and 2, and lines 3–5, respectively. These mouldings do not frame the lintel, but form a sort of door-cap. At the right side, the face of the lintel extended, originally, about 22 cm. farther; but from this end a rectangular hole has been cut, as if to receive the end of a beam, so that the space beyond the cap, opposite lines 1–4, is now only from 8 to 10 cm. wide. The cutting of this hole, however, does not seem to have destroyed any letters, and perhaps the hole was cut before the inscription. The space at the right of the cap was used for completing lines 2 and 3. The letter ϲ of [illegible] was evidently omitted by mistake, and added on the face of the stone nearly in a line with ΠΡΟ. Then there being a little room left at the end of line 3, after ΚΛΑΥΔΙΟΥ, the carver, wishing to add [illegible], wrote a small T on the cap, and beyond, OY, BO, KA, TΩ, these letters in pairs one under the other, beginning under the ϲ mentioned above. This ϲ he then seems to have changed to ϵ, adding a very small ϲ for the [illegible] still farther up. This procedure has placed the letters in a curious order, but the meaning is clear enough. Line 5 is in very small letters, and is carved along the bottom of the lowest fascia below line 4, where there is no proper space for it. Obviously this line was added after the rest was finished. Lines 6–8 are carved below the cap, on the plain face of the lintel.

Left half of the lintel which bears Inscr. 1170.

The two inscribed fasciae were 2.20 m. long (both fragments together); the first is 12 cm. wide, the second 15 cm. Below the cap the space containing lines 6–8 is 18 cm. high. Line 6 begins 11 cm. from the left end of the stone, and is 2.18 m. long. Line 7 begins 52 cm. from the left end, and is 1.55 m. long. Line 8 begins 1.02 m. from the left end, and is 75 cm. long. Most of the letters are 5 to 6 cm. high; the smaller ones, however, are only 4 cm. high or less.

Published by M. Victor Chapot, in *B. C. H.*, XXVI (1902), p. 181 ff., and by M. Th. Uspensky, in *Archaeological Monuments of Syria* (1902), p. 71 f. = *Izvestiya of the Russian Arch. Institute at Constantinople*, Vol. VII, p. 164 f. See Lidzbarski, *Ephemeris für Semitische Epigraphik* II (1903–1907), p. 323 f. See also Dussaud, in *R. A.* IV (1904, 2), p. 251–260.



[illegible] No. 1170

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]
6. [illegible]
7. [illegible]
8. [illegible]

To Seimios and Symbetylos and Leon, ancestral gods, the oil mill, with all its fixtures, from the revenue of the god, through Nemerios and B[illegible] and Dareios and Klaudios the evocatus (i.e. a veteran, still qualified for military service), *epimeletai* (i.e. *directors* or *superintendents* of the property of the gods), *and Antonios and Sopatros, leukourgoi* (i.e. *marble-workers*) — *may Domitianos the builder be remembered* — *and Gaius and Seleukos, builders, in the year 272, month Peritius 15th, was finished and dedicated. He who wrote this was Theotecnus.* (February, 224 A.D.)

The names of the three divinities mentioned here are important for the study of the religions of Northern Syria. As M. Chapot has said, [illegible] (or [illegible]) is evidently the masculine counterpart of [illegible], [illegible] or [illegible] mentioned in the inscription from Burj el-Qaṣ.[4] and elsewhere. The editors of the latter inscription associated this name with the Aramaic *Shemaiya*, *Shamin* (*Heavens*). It seems fairly clear now that there is no such connection, or at least no direct connection. The origin of the name appears to be *Sim* or *Sima*, the name of a very ancient goddess, perhaps originally from Babylon, worshipped in Northern Syria in early times. This goddess is doubtless the same as the *Ashimah* (*Ashima*), imported into Samaria by the colonists from Hamath (Hamā) after the Assyrian conquest near the end of the eighth century B.C.[5] Like a good many oriental deities, this one appears both in a male and in a female form. The god or goddess is mentioned in at least seven inscriptions already known, namely, (1) and (2)

[1] This letter is uncertain: if the mark was intended for a letter at all, it is badly executed. I read this name [illegible] originally.

[2] A Π in this place is almost certain. If not, then Τ|Ρ.

[3] There is no ι here: as the squeeze shows, the mark, read as ι by M. Chapot, is accidental, and not large enough for a letter.

[4] See below.

[5] IV Kings, XVII, 30. Ronzevalle, in [illegible] J. II (1903, 2), p. 35 ff. Dussaud, in *R. A.* IV (1904, 2), p. 258.

from Deir el-Qal'a,[1] (3) from Homs (or Palmyra), (4) from Burj el-Qae (3 hours N. N. E of Homs), dated 196 A. D.,[2] (5) on a gem,[3] (6) on the wall of a rock-hewn chamber near Wastha, north of Tyre,[4] and (7) the present inscription.

In these seven inscriptions the name appears three times certainly as feminine (Nos. 2, 4 and 5), once certainly as masculine (No. 7), three times the sex is uncertain (Nos. 1, 3 and 6). In two of these cases the feminine [illegible] appears alone, or with [illegible] ([illegible]); in other cases the name appears in a triad, to which, in one instance, a [illegible] Ἥρα, apparently the princess Soaemias, has been added. At Deir el-Qal'a, in one inscription (No. 2) this triad appears as *Jupiter Balmarqod*, *Juno Regina* = [illegible] Ἥρα, and *Juno* ([illegible]) *Sima*. In the other inscription from Deir el-Qal'a (No. 1) *Juno Regina* may have been omitted, *Jupiter Balmarqod* appearing with *Juno Sima* alone. In the monument found at Homs (No. 3) a triad, of which the goddess is called [illegible] and the god on the right [illegible] appears in the relief in its present state.[6] In the inscription below this relief apparently the goddess is called *Simia* or *Semia*, and the two gods *Bel Iarebol* and *Aglibol*.[7] In the inscription from the neighborhood of Tyre (No. 6) the triad appears[8] as *Helios*, *Aphrodite*, and *Simia* or *Simios*. In the present inscription the triad appears as *Semios*,[9] *Symbetylos*, and *Leon*.

M. Chapot and the other editors[10] of this inscription have pointed out that the name *Symbetylos* signifies the consort, or paredros, or sharer in the baetyl, of the god. Doubtless then this consort, whose proper name is lacking, is no other than the goddess Sima or Semea, the female counterpart of Semios. The lion is well known as the animal sacred to Atargatis and often associated with her on monuments belonging to her cults. Professor Lidzbarski suggests that perhaps the lion was deified originally because it was often represented as the bearer of the goddess. Perhaps at Kefr Nabo a lion was represented as the bearer of a sacred baetyl. M. Dussaud has entered more fully into the discussion of this subject.[11] "Le lion à signification solaire est le *djinn* par excellence, le dieu Gennaios, à tel point que Gennaios est employé comme épithète du dieu solaire. Elle est appliquée à Baal Marqod, à Malakbel, tandis que Gennaios à Heliopolis était vénéré sous la forme d'un lion dans le temple même de

[1] No. 1 in [illegible] 1888 [illegible] 109 [illegible] and v (1903) [illegible] *R. A.* 4e S. II (1903, 2), p. 220. [illegible] 1898 [illegible] 39 f. [illegible] 1904, 2 [illegible] 41 f. Dussaud, *R. A.* [illegible] (1904, 2), p. 252 [illegible] Ronzevalle [illegible] p. 29–40. Clermont-Ganneau, *Recueil* v (1903), p. 35–41 [illegible] p. 225–6. [illegible] 1905 [illegible] No. 590. Lidzbarski, *Ephemeris für semitische Epigraphik* II (1903–7), p. 324 f.

[2] Published by P. Lammens in *Musée Belge* [illegible] 190[illegible] p. 2[illegible] No. 28, and in a communication from R. P. Ronzevalle, containing a good photographic reproduction of the monument [illegible] 1902, p. 2[illegible] f. See also Ronzevalle in *R. A.* [illegible] 1902, [illegible] p. 387 [illegible] Nov. 28, 1902 [illegible] the communication of R. P. Ronzevalle presented by M. de Vogüé in [illegible] 1903 [illegible] p. 276–285. Dussaud, *R. A.* [illegible] (1904, 2), p. 248 f., *Les Arabes en Syrie avant l'Islam* (1907), p. 131; *R. E. G.* XXI (1908), p. 204. Lidzbarski, *Ephemeris* II, p. 83 f.

[3] Published by MM. Perdrizet and Fossey in *B. C. H.* XXI (1897), p. 70 f., No. 12. See also Perdrizet in *R. A.* 3e S. XXXII (1898, 1), p. 39–41.

[4] Published in *C. I. G.* IV, 7046 and by M. Dussaud, in *R. A.* 4e S. IV (1904, 2), p. 252 f. Also Rayet, *B. C. H.* III (1879), p. 406–8. Mordtmann, *Z. D. M. G.* XXXIX (1885), p. 42 f.

[5] Published by Renan in his *Mission de Phénicie*, p. 647 ff., and by Dussaud in *R. A.* IV (1904, 2), p. 253 f. Also *C. I. S.* [illegible] p. 27.

[6] Some believe that there were originally four persons here.

[7] In spite of *I. G.* XIV, 971, however, I am not entirely convinced that Aglibol is masculine.

[8] According to M. Dussaud's reading.

[9] Or [illegible]

[10] Dussaud, Lidzbarski, *l. c.*

[11] *R. A.* 4e S. IV (1904, 2), p. 229 f.: the necessary references are given by M. Dussaud in the foot-notes. See also Ronzevalle in [illegible] *l'Acad.* 1901, p. 459 f. Heuzey in *C. R.* 1902, p. 190–200. Clermont-Ganneau, *Recueil* I (1888), p. 94–96 [illegible] *de l'Acad.* 1902, p. 472 f.; *Recueil* V (1903), p. 154–163.

Jupiter Héliopolitain — ce qui autorise à le reconnaître dans la dédicace de Kefr-Nebo sous le vocable Λέων. A Émèse, Gennaios se manifesta sous la forme d'un bétyle".

The triad at Kefr Nabo then, was in reality Seimios, Sima and Leon = Gennaios. The learning and research of M. Dussaud[1] and others[2] have made the following statements fairly certain: —

(1) In all these cases, excepting possibly the last mentioned, this triad is the same as the well-known triad of Heliopolis (Baalbek) i. e. Jupiter Heliopolitanus, Venus, and Mercury.[3]

(2) The first of these deities, Jupiter Heliopolitanus at Baalbek, Balmarqod at Deir el-Qal'a, Iarebol at Homs (or Palmyra), Helios at Tyre, etc., is the god of the heavens, the Babylonian Marduk, the Syrian Hadad,[4] among whose symbols were sun-rays and the bull.

(3) The second is his consort, the Babylonian Ištar[5] or Atar'atê, the Syrian Atargatis, Lucian's (?) Dea Syria, among whose symbols were sun-rays, sun-disk and moon crescent combined, and the lion. This goddess was identified under Greek and Roman influences most commonly with Hera = Juno, or with Aphrodite = Venus, sometimes apparently with Athena Kyria.

(4) The third deity of the triad, Mercury at Baalbek, elsewhere Simios, or in feminine form Sima etc., was considered the son or daughter of the other two. This Mercury has been identified with Nebo,[6] and Nebo is the son of Marduk and Venus Sarpanitu. That Simios is the son of Juno (Atargatis), or Sima the daughter of Jupiter (Balmarqod), or that Balmarqod and Atargatis together are the parents of Simios or Sima, is stated in Inscription 1 from Deir el-Qal'a. Xanthus the Lydian tells[7] that Atargatis had a son Ἰχθύς, with whom she was thrown into a lake by Mopsus. I am inclined to agree with M. Dussaud that this Ἰχθύς is another name for Simios. The story told by Diodorus,[8] although confused, points to the same conclusion. Derketo, here evidently the same as Atargatis,[10] fell in love with a young Syrian whose name is not given. By him she had a daughter called Semiramis. Ashamed of her conduct Derketo made away with the young man, and had her infant daughter exposed in a desert; she then changed herself into a fish and disappeared in a lake. The daughter was reared for a time by doves,[11] but finally was rescued by shepherds and given to a royal overseer named Simmas.

[1] "Notes de Mythologie Syrienne" IV, § 4: "Les Dieux Symbétyles Simios et Simia" in *R. A.* 4ᵉ S. IV (1904, 2), p. 251–260, and, in general, his "Notes de Myth. Syr." I, in *R. A.* I (1903, 1), p. 347–382, and IV, in *R. A.* IV, 225–260.

[2] Perdrizet, in *R. A.* 3ᵉ S. XXXII (1898, 1), p. 39–41; Ronzevalle, in *R. A.* 4ᵉ S. II (1903, 2), p. 29–49; Clermont-Ganneau, *Recueil* VI (1905), p. 35–41.

[3] See *C. I. L.* III, 7280. Perdrizet in *C. R. de l'Acad.* 1901, p. 131 f. Cumont, in *Musée Belge* V (1901), p. 149. Dussaud, *l. c.*, p. 258.

[4] Possibly also Malachbel.

[5] The Phoenician Astarte, though doubtless originally identical with Ištar, appears to have had an independent development, probably under Egyptian influence.

[6] Perhaps he is also the Aglibol of Palmyra: see above, p. 183, note 7.

[7] Dussaud, *l. c.* p. 258.

[8] Frg. 11 in *F. H. G.* I, p. 38 (Athenaeus VIII, c. 37).

[9] Book II, c. 4.

[10] Although perhaps to be distinguished from Atargatis elsewhere, as M. Dussaud believes.

[11] Fishes and doves were sacred in the Cults of Atargatis, which had a wide vogue in Syria and Phoenicia, and at least the fish as a symbol was carried [illegible] westward through the Mediterranean and especially among the African coasts [illegible] which indicate an unbroken tradition from ancient paganism. Moreover, [illegible] some of the modern natives of Northern Syria and Asia Minor who will not eat fish [illegible] Professor Dölger (*[illegible]* 1910, p. 425–446), and others [illegible] upon the use of the fish and the dove as symbols by the early Christians.

In the Kefr Nabō inscription the usual triad, Hadad, Atargatis, and Nebo-Mercury-Seimios or Simos, has been replaced by Seimios, Symbetylos (i. e. Sima), and Leon. Perhaps this may be accounted for by the supposition that Nebo = Seimios was the patron god of the place, as its modern name, *Kefr Nabō*, suggests. If then the god Hadad (= Jupiter Heliopolitanus, Balmarqod, etc.) in this locality was displaced by Seimios, it is natural enough that Hadad's consort, Atargatis etc., was replaced by the counterpart or consort of Seimios, here called Symbetylos, who, as it was said above, is probably the ancient Syrian Ašima (Ἀσιμαθ) and may perhaps be identified also with Tašmet, the paredros of Nebo. The third place in the triad of Kefr Nabō was then filled by Leon = Gennaios.

For the meaning of [illegible] given here see *Transactions of the Am. Phil. Ass.*, Vol. XLIII (1912), p. 121 f.

M. Chapot understands λευκουργοί to mean "*ceux qui font les enduits*" and refers to *C. I. G.* 2740, l. 5. Certainly the word might have the meaning of *plasterers*, *whiteners*. But in this country, where the rock upon which every house stood was a fine-grained white lime-stone, which the ancient inhabitants seem to have cut with the greatest ease and used with the greatest freedom even for the smallest and simplest buildings — indeed every cellar was a quarry and furnished the best of building material — it has seemed to me that this word must mean *white-stone workers*, and this opinion I find is shared by Professor Cronert, *Class. R.* XVII (1903) p. 197: "Nomine λευκουργός is significatur, qui opera marmoris (λευκοῦ λίθου) conficit". See also H. van Herwerden, *Lexicon Gr. Suppl.*, 2nd ed., 1910, p. 883.

I believe M. Chapot is also in error in his interpretation of ΗΝΗϹΘΗ. Dometianos did not compose the inscription: on the contrary, as it seems to me, his name was forgotten when the names of the other [illegible], Gaius and Seleukos, were written, or else Dometianos' name was added to the rest after the original inscription was complete. The form is not for ἐμνήσθη, but is subjunctive: see No. 1203 and its commentary.

For the ancient name of Kefr Nabō see the commentary on No. 1175.

1171. House (?), 308 A. D. On the lintel of a small ancient building in situ, facing southeast, in the northwestern part of the town. Div. II, B, p. 294: House of polygonal masonry. The inscription is incised along the bottom of the face. Above it is a door-cap, ornamented with a delicate vine from which hang two large, coarse bunches of grapes. The inscription, from Z through Φ, is 1.72 m. long; the lacuna, from ΚΤΙϹ to Ꞷ is 17 cm. long. The letters are 2½ to 3½ cm. high, most of them being 3 cm. Above ΚΤΙϹ there are marks on the stone, which may possibly be letters, 5 or 6 in number: they are more like the feathers of an arrow pointing to the right. Possibly they represented a branch. Probably they are merely accidental.

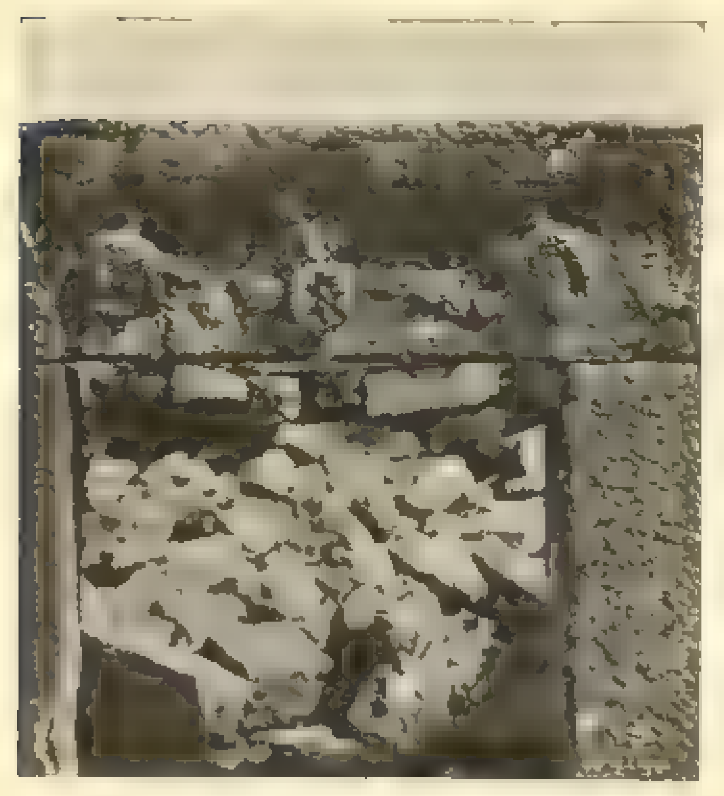
ΖΟΗΑΦΡΟΝΙΟϹΕΤΟΥϹϚΝΤΗΗΝΟϹΠΑΝΗΗΟΥϚΚϹΕΛΕΥΚΟϹΚΤΙϹ . . . . . ꞶΓΡΑΦ

The second word looks like ΑΦΡΟΝΙΟϹ or ΑΦΡΟΔΙΟϹ. I believe, however, that ΑΦΡΟΝΤΙϹ is possible. After ΚΤΙϹ traces of the tips of the following letters appear, suggesting ΤΙϹ or ΤΗϹ. The last word may be ΓΡΑΨΕ: the Ꞷ before this seemed to me certain.

Ζωὴ Ἀφρόντις. Ἔτους ςντ', μηνὸς Πανήμου κς'. Σέλευκος κτίστης [---]ω γράψ[ε].

Life care free! In the year 356, month Panemos 26th Seleukos, (the) builder . . (July, 308 A. D.)

The ending of the inscription may be Σέλευκος κτίστης, ὁ ζωγράφος: *Seleukos, the artist, (was) (the) founder*, or Σέλευκος, κτίσ[ας ἑαυτ]ῷ, (ἔ)γραψε: *Seleukos, having built for himself, wrote (this).* Or the last words may have been ὁ γράψας: compare, for example, Nos. 1203–1205 below.



Door-frame. Inscr 1171

1172. House, 445–6 A. D. On a lintel in situ, over the entrance to what appeared to be a private house, facing west, in the southeast corner of the town. See Div. II, B, p. 296. The first line is 78, the second 35 cm. long, both together are 27 cm. in height. The letters are incised: they vary from 5 to 10 cm. in height, and are very irregularly placed The reading I believe certain

ΚΥΡΙѠΝΟΥΕΤΟVCΔϤΥ
ΕΤΕΛΙѠΘΗ

Κυρίωνος· ἔτους δϙυ' ἐτελέσθη

(The house) of Kyrion: in (the) year 494 it was finished. (445–6 A. D.)

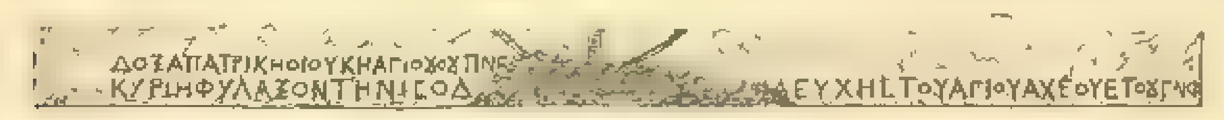
The name *Kyrion*[1] is probably a Syriac diminutive of the Greek Κύριος (Κύρις, Κύρος), which is the equivalent of the Syriac *Mara* or *Mari*. See the commentary on No 1110 above. Perhaps, however, it may have to do with the Roman *Curio* See Pape, *Worterbuch*, s. v

1173. Building, 504–5 A. D. On a large lintel, in situ, at the west end of the south wall of a large ancient building in the center of the town Div II, B, p. 297 House or Inn The lintel measures 2.07 m by 70 cm The face is without mouldings It is ornamented with three disks, executed in relief below the surface, 41, 62 and 42 cm in diameter respectively The inscription is incised below the disks, beginning 19 cm from the left end of the stone The upper line, however, extends across the left half of the lintel only, for the large disk in the center breaks into the space which otherwise might be occupied by this line, and the line is not continued on the right of this disk The upper line, therefore is only 1.09 m in length the end of it is somewhat mutilated, and there is room between the remains of EY and the rim of the central disk for an M, or perhaps for MATOC if these letters were a good deal cramped

[1] Κυρίων, Κυριανός or Κυριανῆς: compare Μάρις, Μαρίων, Μαριανός, etc.

The second line is badly multilated in the center. The first 19 letters occupy a space 94 cm. long, and are followed by a lacuna of 76 cm. The last 28 letters are 1.07 m. in length. The letters are 5 to 6 cm. high, excepting o which measures only 4 cm.; they are well cut; but the strokes are thin.

The first half of the inscription, i.e. the upper line and that part of the lower which is at the left of the central disk, was published by M. Chapot, *B. C. H.* xxvi (1902), p. 181. The second part of the second line was published by M. Uspensky, *Izvestiya* of the Russ. Arch. Inst. at Constantinople, v (1902), p. 165.



Inscr. 1173.

At the end of the first line, M. Chapot read ΑΓ ΟΥΟΥΙ. In the second part of the second line M. Uspensky read ΑΓΙΟΥ ΖΑΧΕΟΥ.

Δόξα Πατρὶ κὲ Θεοῦ κὲ Ἁγίου⟨ου⟩ Πνεύματος. Κύρι φύλαξον τὴν εἴσοδον ἡμῶν κὲ τὴν ἔξοδον. Δι' εὐχῆς τοῦ ἁγίου Ἀχέου(?). Ἔτους γνφ'.

Glory to Father and Son and Holy Spirit. Lord guard our coming in and our going out! In fulfillment of a vow of the holy Acheus . . . In the year 553 (504-5 A. D.)

The spelling and syntax of this inscription is uncommonly incorrect. On the *Gloria Patri* see No. 1140; on the words Κύρι φύλαξον κτλ. see No. 1109 and *P. A. E. S.* III, 119. I estimated that about 18 letters were lost from the middle of this line, and have restored that number. I am inclined to believe that M. Uspensky's reading of Ζαχέου is correct, and that in my copy I must have omitted the Ζ by mistake. M. Uspensky notes that St. Zacchaeus, a martyr of Antioch, is mentioned in the *Acta Sanctorum* for July, Vol. III, p. 32, July 10th. Probably the genitive Ζαχέου is for a dative, like the Θεοῦ and Ἁγίου Πνεύματος of the first line, and probably *a vow to St. Zacchaeus* was meant.

1174. The Same Building. On the lintel of the easternmost doorway in the south wall of the same building as No. 1173. The lintel measures 3.85 m. by 60 cm. On the face are three rectangular ornamental plates, like disks, but no mouldings. The inscription, 51 cm. long and 11 cm. high, is below the central plate. The letters are incised, in double lines, making a false appearance of relief: they are very badly executed. Copied by Professor Littmann.

ΜΑΡΚΙΑΝΩ

The first two letters are much smaller than the others, and they and the last letter are very uncertain. I satisfied myself, however, comparing the copy with the stone, that Μαρκιανῷ was meant, i. e. *Of* or *For Markianos.*

With this should be compared an inscription reported by M. Chapot as "Sur le claveau intérieur de l'arcade à g.",[1] apparently in the same building. I did not find

[1] *B. C. H.* xxvi (1902), p. 181, No. 25.

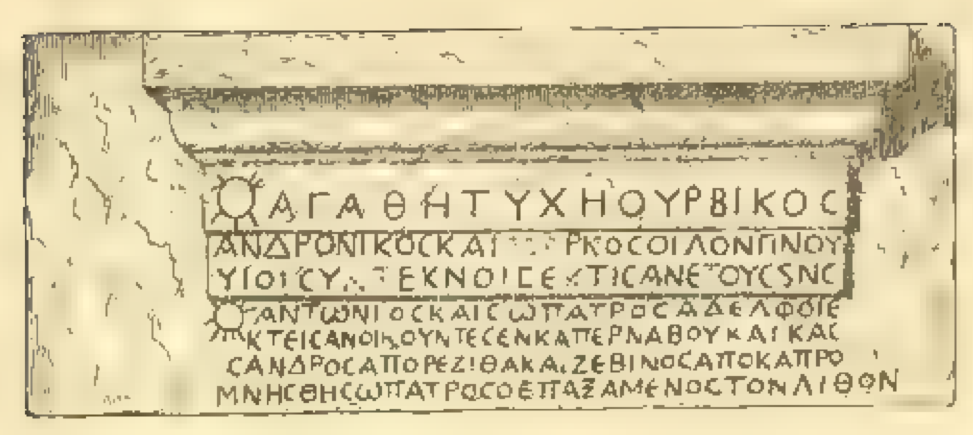
this inscription M Chapot's text is as follows + Κ(ύρι)ε βοήθη τῶν δο[ύλ]ων σου] τῶν [. . . .] Μ[α]ρκι(α)νοῦ καὶ Σεργίο[υ τ]οῦ α[. . . .] καὶ υἱοῦ αὐτοῦ καὶ Κ[.] υἱοῦ αὐτοῦ +

1175 BRÂD. LINTEL, 207 8 A D On the lintel of a doorway in the second story of a half-ruined building, facing south in the eastern part of the town. Nos. 1175, 1186 and 1187 belong to the same group of buildings. This group is most remarkable in its plan. See Div. II, B, p. 303 f. The lintel itself is large and well cut. It is now very difficult of access, so that an accurate drawing of the inscription could not be made. I believe, however, that the reading given below is reliable.

Door-frame and Wall of Polygonal Masonry. Inscr. 1175.

Door-frame bearing Inscr. 1175.

Upon the center of the lintel is a door-cap, 1.31 m. broad at the bottom. The first line of the inscription is upon the next to the lowest fascia of this door-cap, the fascia being 13 cm. high and the letters $5^1/_2$ cm The second and third lines are on the lowest fascia of the cap: this fascia is $13^1/_2$ cm. high, the letters 4–$4^1/_2$ cm. Lines 4–7 are carved below the cap, in a space 22 cm. high. These letters also are 4 to $4^1/_2$ cm. high The last line projects 9 cm. to the right of the cap. At the beginning of the first and also of the fourth line is a symbol, perhaps 8 or 9 cm. high, somewhat resembling a sun-disk with rays. It seems quite clear that lines 4–7 constitute a paragraph by themselves, and it is quite possible that they were added some time after the rest. I believe that this lintel originally belonged to some building connected in some way with the cult of a pagan god, perhaps that same Σαῖμος or Σημιος mentioned in the inscription of the oil-mill at Kefr Nabō, No. 1170 above.



Inscr. 1175.

1. Ἀγαθῇ Τύχῃ. Οὐρβικός,
2. Ἀνδρόνικος καὶ Μάρκος, οἱ Λονγίνου
3. υἱοί, σὺν τέκνοις, ἔκτισαν ἔτους σνϛ.
4. Ἀντώνιος καὶ Σώπατρος, ἀδελφοί, ἔ-
5. κτισαν, οἰκοῦντες ἐν Καπερ Ναβου, καὶ Κασ-
6. σανδρος ἀπὸ Ῥεζιθα, καὶ Ζεβινος ἀπὸ Καπρο
7. Μνησθῇ Σώπατρος, ὁ ἐπιθέμενος τὸν λίθον.

With Good Fortune! Ourbikos, Andronikos and Markos, the sons of Longinos, with (their) children, built (this) in (the) year 256.

Antonios and Sopatros, brothers, built, being residents of Kaper Nabou, and Kassandros of Reitha, and Zebinos of Kapro[ ]. May Sopatros be remembered who put the stone in place. (207-8 A.D.)

This inscription is most interesting because of the ancient place names which it preserves. Two of them are the old Aramaic names, and at least one of these is still in use, namely Καπερ Ναβου, the modern Kefr Nabu. Professor Butler suggests that the other, Ῥεζιθα, may be the modern Zerzita. See Nos. 1170-1174; also A. A. E. S. III, p. 123 f., and B. C. H. xxvi, p. 180. I believe that ancient Semitic names appear also in the ethnikon Τισαιηνῶν, in No. 1161, in the form Κατισβασαθ in A. A. E. S. III, 75, and in Καπροζαβαδα (Καπρο Ζαβδα), which occurs in an inscription found at Raila, north of Sheikh Miskin, and published by M. Fossey in B. C. H. xxi (1897), p. 54.

On μνησθῇ see the commentary on No. 1203 below.

1176. GATEWAY, 491 A.D. On the lintel of a gateway which formed the entrance to a courtyard, near a colonnade of piers, about 100 yards south-southeast of the North Church. The rest of the wall has disappeared. The whole lintel is 1.90 by 0.57 m. The inscription is incised on a dovetail plate in relief. In each dovetail is a small disk. The body of the plate is 95 cm. long and 33 cm. high. The letters vary from 3 to 6 cm. in height, most of them, however, being about 5 cm. Copied by Professor Littmann.

+ΑΓΑΘΗΤΥΧΗΑΡΓΥΡ
ΙΟϹΠΕΛΑΓΙΟΥΕΚΤΙϹΕΝ
ΕΚΘΑΙΜΕΛΙωΝ ΕΝ
ΜΥΠΕΡΒΕΡΕΤΕΟΥΧΡ
ΟΝΟ ϹΙΝΔΙΕΤΟΥΜΦΕΤ
ΟΥϹΔΙΑΚΟϹΜΑΤΕΧΝΙΤΟΥ

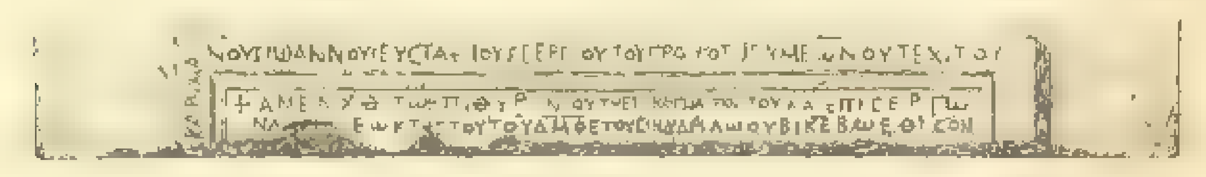
+ Ἀγαθῇ Τύχῃ. Ἀργύριος Πελαγίου ἔκτισεν ἐκ θεμελίων ἐν μη(νὶ) Ὑπερβερεταίου, χρόνοις ἰνδ(ικτιῶνος) ιε΄, τοῦ μφ΄ ἔτους, διὰ Κοσμᾶ, τεχνίτου.

+ *With good Fortune! Argyrios, (son) of Pelagios built this, from the foundations in (the) month of Hyperberetaios, in (the) times of indiction 15, of the 540th year, through Kosmas, architect.* (October, 491 A. D.)

The phrase *χρόνοις* (or *χρόνου*) *ἰνδικτιῶνος* does not occur elsewhere in the inscriptions published here or in *A. A. E. S.* III: it is found, however, elsewhere, for example in Wad. 1913, 1917, 1963, 2089 and 2477.

Concerning the architect Kosmas, see the commentary on No. 1142 above.

1177. GATEWAY, 496 A. D. On the lintel of a gateway which formed the entrance to a courtyard before a building with a portico, like a private dwelling. See Div. II, B, p. 312 f. The rest of the wall, in which this gateway stood, has disappeared. The whole lintel is 2.20 m. long and 46 cm. high. The lowest fascia of the mouldings, which bears the first line of the inscription, is 1.66 m. long and 6 cm. wide. This first line, however, appears from the sense to have been carved after the others, as an addition to them: consequently I have placed it after the others in the text which accompanies the drawing. The space at the bottom of the lintel, framed by the mouldings, contains the second and third lines, and traces of a fourth. It is 1.48 m. long and, in its present condition, 11 cm. wide. The bottom has been broken and crumbled away, and the space was doubtless somewhat wider originally, but the fourth line must always have been badly cramped. The letters are incised, and are from 3 to 4 cm. high: all appear to be certain. The drawing is by Professor Littmann.



Inscr. 1177

+ Ἀνέβη τὸ ὑπέρθυρον τοῦτο ἐπὶ Κοσμᾶ τεχνίτου καὶ ἐπὶ Σεργονᾶ [τοῦ] νεοκτίστου, τοῦ δμφ΄ ἔτους, ἰνδ. δ΄, μη(νὸς) Λώου ιη΄. Κ(ύρι)ε, βοήθησον . . . . . καὶ Ῥωμανοῦ (καὶ) Ἰωάννου (καὶ) Εὐσταθίου καὶ Σεργίου τοῦ γράψαντ(ος) (καὶ) Συμεώνου τεχνίτου.

+ *This lintel was put in place under the direction of Kosmas, architect, and under Sergonas(?), the neoktistos, in the 544th year, indiction 4, month Loos 18th. Lord, help . . . . . Also under(?) Romanos and Ioannes and Eustathios and Sergios, who wrote (this), and Symeones, architect.* (August, 496 A. D.)

The form *ἀνέβη* is, of course, for *ἀνέβη*, as *βοήθισον* for *βοήθησον*, and *γράψαντ* for *γράψαντος*. I suppose that *Σεργονᾶς* is a possible name, and that it actually occurs here, although one is tempted to read *Σεργίου* at the end of the second line in the drawing.

I am inclined to believe, furthermore, that the traces of letters below the third line in the drawing may be the last remains of Σεργωνᾶ, depending upon βοήθησον. The names which appear in the first line of the drawing, Ῥωμανοῦ etc., may depend, of course, upon an ὑπὲρ to be supplied from the context. Or they may depend upon something in the fourth line. In view of the other mistakes in this inscription it is even possible that these names depend upon βοήθησον, and we should then read Κύριε βοήθησον [Σεργω]νᾶ καὶ Ῥωμανοῦ (καὶ) Ἰωάννου κτλ.

Concerning the word νεοκτίστου see what is said above under No. 1147. It does not seem to me possible in either inscription to connect this word with ἔτους as Professor Dölger suggests.[1] There is no evidence that the era of Bosra was ever used in this northern region of Syria: it does not seem to me possible that it could be used here except perhaps by some immigrant from the South. And certainly this explanation cannot be applied to the present inscription. For, aside from the improbability of so late a date as 544 + 105 = 649 A.D., the month Loos was not the beginning of the year according to any era.

My colleague, Professor Morey, has suggested to me that perhaps the word was a title, denoting primarily a profession or occupation, like νεωκόρος[2] or [illegible]. If that is the case, then a proper name must be read in the ΑΡΧΗ or ΑΡΧΗΤΟΥ of No. 1147, and this is certainly possible.[3] Moreover it should be noticed that in both inscriptions the form of the word is ΝΕΩΚΤΙϹΤΟΥ, i.e. with Ω instead of Ο before the Κ. I do not believe, however, that the word is derived from [illegible] ναός. If it were, it might mean *temple builder* and then *church builder*, and so perhaps become an honorary title. But I can find no evidence that it was used either in this sense, or in the sense of *new-builder*, i.e. *renovator* (from *νέος = new*).

It is of course possible also that there was a proper name Νεόκτιστος, but I do not know any example of such a name elsewhere.

The word νεόκτιστος occurs in the *Wisdom of Solomon*, xi, 18, in the sense of *newly-created*: ἢ νεοκτίστους θυμοῦ πλήρεις θῆρας ἀγνώστους, *Or unknown beasts full of rage newly created*. There is also the following statement in the *Thesaurus Ecclesiasticus* of Joh. Caspar Suicerus (Schwyzer), edition of 1728: Νεόκτιστος proprie est, interprete Hesychio, νεοδόμητος, ἢ νεωστὶ κατεσκευασμένος, *recens aedificatus* vel *recens conditus*. Deinde improprie notat νεοφώτιστον, recens baptizatum, apud Nazianzenum, Orat. X, p. 169." The passage referred to may be found in Migne, *Patrol. Graec.*, Vol. XXXV, p. 773 = Gregory of Nazianzus, Orat. VII, c. 15: ... καὶ τῆς νεοκτίστου ψυχῆς, ἣν τὸ Πνεῦμα δι᾽ ὕδατος ἀνεμόρφωσεν, ἄξια τὰ γέρα κομιζόμενος, *enjoying honors worthy of his* NEW-CREATED *soul, which the Spirit through water formed anew*. I believe this is the meaning of the word in both of these inscriptions. If so it is analogous to νεόφυτος, νεοφώτιστος, ἀναγεννηθείς, etc.[4] I do not mean that it was distinctly an ecclesiastical term, implying necessarily either baptism or confirmation, but that it signified simply that the person so described was a Christian, one born again.

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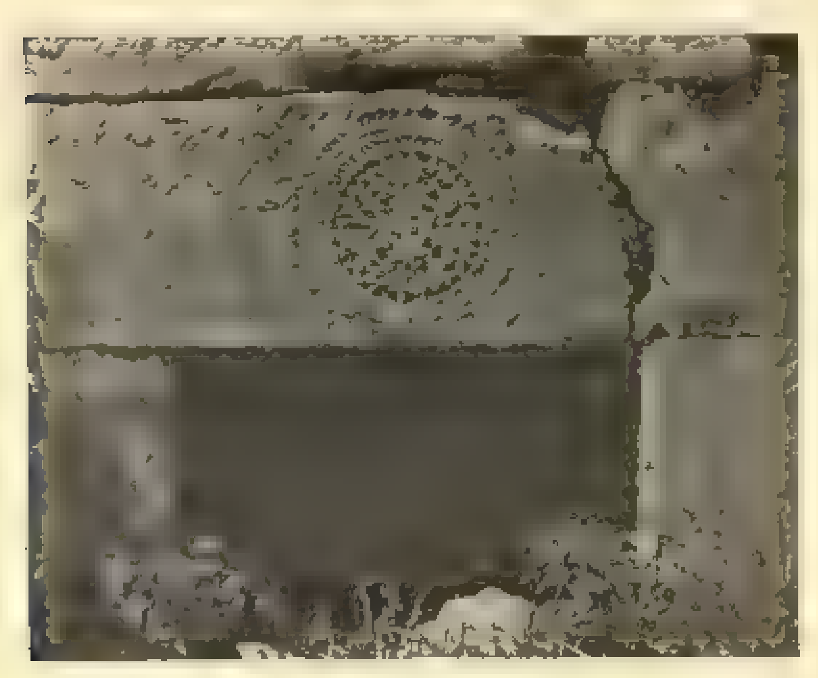
[1] *Das Fischsymbol*, I, p. 251. Professor Dölger also quotes a card from Dr. Anton Baumstark in which the latter regards the connection of νεοκτίστου with ἔτους in No. 1147 as "evident richtig".

[2] Cf. *Acts* xix, 35; this word later came to mean *sacristan*.

[3] A name Ἀρχης occurs in *Inscr. Graecae* XII, viii, No. 331 l. 6 (from Thasos). An Ἀρχίτας appears in *I. G.* V, i, No. 211, l. 45 (from Laconia), and Ἀρχῆτος in *Greek Papyri in the Brit. Mus.* ii, p. 131, l. 18.

[4] See Dölger, "Die Firmung in den Denkmälern des christlichen Altertums" in Röm. Quartalschrift xix (1905), p. 1 ff.

1178. North Church, 561 A. D. On the lintel of a doorway in the south side of the prothesis on the south side of the apse of the North Church, in the same wall as No. 1180. Div. II, B, p. 308 f. The lintel is 2.53 m. long and 58 cm. high. It has no mouldings, but in the center a complicated disk, 53 cm. in diameter, in relief below the surface. The inscription, in two lines, is incised, part on each side of the disk. The first part of the first line is 51 cm. long, the second part 76½ cm. long including the lacuna: this lacuna, from the end of Ε to the beginning of Η is 55 cm. in length. The first part of the second line is 48, the second part 87 cm. in length. The letters are from 4½ to 7, most of them 5 cm. high.



Lintel bearing Inscr. 1178.

ꟻ ΑΝΗΝΓΧΘ   disk   ЄΙ   ỤṆΗΘ̄Ω̄

ΤοΥΠЄΡΘΥΡ/   ΜΓΟ Π/ΑΙΝΔꞋΙΤȢΙΧЄΤȢϹ

+ Ἀνην(έ)χθη [καὶ ἐπάγη] (σὺν) Θ(εῷ) τὸ ὑπέρθυρ(ον), μη(νὸς) Γορπιαίου α', ἰνδ. ι', τοῦ χι' ἔτους.

+ *This lintel was brought and put in place with the help of God, month Gorpiaios 1st, indiction 10, of the 610th year.* (September, 561 A. D.)

Compare *ἀνήχθη τὸ ἐπίθεμα τοῦτο*, in No. 1177; *ὁ στησάμενος τὸν λίθον*, in No. 1175; *ἀνέθη τὸ προκείμενον ὑπέρθυρον*, in No. 906; *ἀνεπέθη* (for *ἀνετέθη*?) *σὺν Θ(εῷ) τὸ ὑπέρθυρ(ον)* in No. 915.

This inscription also shows that here, at this period, the year began in September: see the commentary on No. 1108.

1179. North Church. On the keystone of the nave arch, at the east end of the south side of the nave, adjoining the apse, of the North Church. The upper right-hand corner of the stone has been cut off, so that from two to four letters have been lost. The letters are incised, and appear to be 6 or 8 cm. high. Copied by Professor Littmann.

+ΚΥΡΙЄΒ	+ Κύριε β[οήθι] Ἰωάννου Μαλχίωνο[ς]
ΙΩΑΝΝΟΥ	
ΜΑΛΧΙΟΝ̊	+ *Lord help Ioannes, (son) of Malchion!*

On the names Μάλχιων, Νάβρων etc., see *A. A. E. S.* IV, *Syr.* 4 and 5, and commentary.

1180. NORTH CHURCH. On the lintel of the western door in the south side of the "North Church", in the east center of the town, perhaps 100 yards north of the "Cathedral". The inscription is incised upon the face of the lintel, above the mouldings. This space was originally 2.50 m. long; but about 20 cm. have been broken off from the left end. The inscription begins 2 cm. from this break, and is 2.21 m. long, ending 7 cm. from the end of the mouldings. The space is 10 cm. high, the letters $5^1/_2$ to 6 cm. All the letters are perfectly clear and legible: the letters AM of ἀμήν are executed in double lines, giving the appearance of relief.

Doorway of a Church. Inscr. 1180.

+ ΚΕΒΟΗΘΙΓΕѠΓΙΟΥΥΙΟΥϹΕΡΓΙ-
ΟΥΖΟΚΟΤΑΕΥΤΥΛΙΟΥΑΜΗΝ +

+ Κ(ύρι)ε βοήθι Γεωργίου, υἱοῦ Σεργίου, [καὶ] Ζοκοτα Εὐτυχίου. Ἀμήν +

+ Lord help Georgios, son of Sergios (and?) Zokotas, son of Eutychios! Amen +

I suppose that Γεωργίου and υἱοῦ are for Γεωργίῳ and υἱῷ; but I do not feel sure that καί should be supplied in this inscription.

1181. DOORWAY. On the lintel of a doorway within a small vestibule, about 30 yards north northeast of the east end of the North Church. The whole lintel is about 2.6[illegible] m. long, and 73 cm. high. It is ornamented by a trapezoidal door-cap with rather elaborate mouldings, 1.73 m. long at the top, 1.56 m. at the bottom, and 55 cm. high. The inscription is on the next to the lowest fascia of the cap. It is incised, in letters 5 cm. high. It begins at the left end of the fascia, and was never finished. Copied by Professor Littmann.

+ ΤΟΥΤΟΝ + Τοῦτο ν[ικᾷ]. *This (sign, i. e. the cross) conquers.*

1182. CHURCH. On the keystone of an arch near the east end of the north wall of the "Cathedral" and connecting the north aisle with a small chapel. Div. II, B, p. [illegible]. The remains of a moulded course, which may have run above this arch, were found upon the ground, but nothing now remains in situ above the arch. None of the pieces of the moulded course mentioned show traces of an inscription, but I think that the first part of the inscription must have been above the arch. At least two

courses of plain masonry are required above the arch to bring the moulded course in line with the rest of the cornice. The inscription faces towards the church.

The first two words are at the top of the stone. In the center of the block there seems to have been some kind of relief, now weathered off. The last word is at the bottom of the stone, the last two letters running over on the voussoir next to the key-stone on the right. The letters are about 5¹/₂ cm. high, and are handsome in form and well cut.

ЄΞΙΔΙѠΝ	.... ἐξ ἰδίων ἐποίησαν	. ...
ЄΠΟΙΗϹΑΝ	*Made at their own expense.*	

1183. FRAGMENT, lying upon the ground, near the northwest corner of the "Cathedral", outside of the building. It is 38¹/₂ cm. long, and 10 cm. high. The letters are incised, and are handsome and well cut: they are 6¹/₂ cm. high. Copied by Professor Littmann.

Insc. 1183

The letter before ΟΥ is certainly Ι. Before that was Ρ or Β. Before that again only the very top of a hasta remains, quite close to the letter which follows: it may have been Ι or Η, but may also have been Η or Ν, if the letters were of this form. The last letter of all, of which only a small trace remains, may have been either Є or Ο: a vowel seems necessary. Probably this was .... συμ]βίου Β[........: *of his* (or *her*) *wife* (or *husband*), *B* ....

1184. LINTEL on its jambs facing south, about 50 yards east of the "Cathedral" and very near No. 1176. The building to which this doorway belonged has disappeared. In the center is a rectangular plate in relief, 92 by 27 cm. The first line of the inscription is incised above this plate. It is 65 cm. long, and the letters 7 to 8 cm. high. The other five lines are incised upon the plate, and are so badly weathered that I was not able to read them in the time at my disposal. I think that perhaps they could be read, but I do not believe that their contents would prove to be of great importance.

ΔΙΑΑΡΓΥΡΙΟΥ
ΥΒΙΕΒΕΟϹΚΑΙϹΜ Ρ ЄΤΟΕΑ ΟΥΚΑΙ
ΠΟΙΑΓ·ΟΗΠΝ ΝΟΔΑΥΑΗΟΝЄΝΠΡ
ΝΙΚΑΙΤϹЄΑΙΟΔ Η
ΥΠЄ
ΤΟΥ

The first line is clear: Διὰ Ἀργυρίου: *through Argyrios*. An Argyrios, son of Pelagios, is mentioned in an inscription found close by, No. 1176, dated 491 A. D.

The second line suggests Κ(ύρι)ε ὁ Θεὸς καί, and perhaps, after this, Σωτήρ. The third line, at the beginning, suggests τὸ Ἅγιον Πνεῦμα.

1185. LINTEL, fallen from its jambs, about 50 yards southeast of the "Cathedral". On the lintel is a door-cap, on each side of which is a large wreath with a bow-knot below and a rosette within the wreath. The inscription is incised, in broad strokes, on the next to the lowest fascia of the door-cap. This fascia is 11 cm. broad. The inscription begins 3 cm. from the left end of the fascia, is 1.50 m. long, and ends 6¹/₂ cm. from the right end. The letters are 6 cm. high. They are badly weathered

but all seemed certain except the fifth, which may be Є or Γ. Between ω N and Pω there is room for one large or two small letters.

YIEIENωN PωMETATOYOIKOYCOY

The first word is clearly ὑ(γ)ιαίνων for ὑγιαίνων. The second is perhaps ἐρῶ· compare I *Sam.* xxv, 6: Καὶ ἐρεῖτε τάδε· Εἰς ὥρας καὶ σὺ ὑγιαίνων· ὁ οἶκός σου καὶ πάντα τὰ σὰ ὑγιαίνοντα. If so the inscription may be translated *Be healthful, I will say, with thy house.* Such a use of οἶκος is frequent in these inscriptions: compare, for example, Nos. 1186 and 977; also *A. A. E. S.* III, 223.

With ὑγιαίνω, in salutations of any sort, some form of χαίρω might be expected.[1] And χαίρω may be read here. But an imperative in the second person seems certainly implied by the σου at the end of the inscription. Perhaps then ὑγιαίνων χαῖρε (sc. σύ), is possible.[2]

The verb ῥώννυμι is also very common in salutations, with or without χαίρω, ὑγιαίνω etc., especially in the form ἔρρωσο or ἔρρωσθε. Compare, for example, the epitaph in *C. I. G.* III, 3706, where the dead seems to be addressing the passer-by: Χαῖρε, παροδῖτα· γνώσας ὅ[ς] εἰμι, ὑ[γ]ίαινε, εὐόδει. So also in letters this verb occurs frequently in formulae of address or of leave-taking. Perhaps then, if it may be assumed that the carver of the present inscription omitted a syllable by mistake, the following may be read: ὑ(γ)ιαίνων [ἔ]ρρω(σο), μετὰ τοῦ οἴκου σου. *Be healthful and strong, with thine house,* i. e. *Good luck to thee and thine!* This reading certainly gives the most satisfactory sense.

Arch with ornamented Key-stone. Inscr. 1186.

1186. Key-stone of an arch, about 30 yards southwest of No. 1175. Above the inscription is a branch of some plant, with two flowers, and above this a disk containing a six-arm cross, all in relief below the surface. Div. II, B, p. 304. The inscription, in letters 2 to 3 cm. high, is incised at the bottom of the face of the stone. The whole inscription occupies a space 24 cm. broad and 13 cm. high: the letters are badly weathered and very dim.

1 Compare, for example, the letter of Antiochus to the Jews, in II. Macc. IX, 19: Τοῖς χρηστοῖς Ἰουδαίοις τοῖς πολίταις πολλὰ χαίρειν καὶ ὑγιαίνειν καὶ εὖ πράττειν βασιλεύς, Ἀντίοχος καὶ στρατηγός. [illegible]

2 My field notes state that the very faint letters before Pω suggest X more than any other letter. But I do not believe that χαῖρε is possible here. Compare, however, [illegible] χαίρειν [illegible] in Plutarch, [illegible] c. 17, or [illegible] in Plato's *Crito*, p. 45 B.

ΕΙϹΘΕ ΟϹΚΑΙ
Ο$\overline{ΧΡ}$ΑΥΤ ΟΥΟΒ
ΟΗΘωΝΒΕΟΔΟ
ΤωΚΕΤΟΥΟΙΚΟΥ

Εἷς Θεὸς καὶ ὁ Χρ(ιστὸς) αὐτοῦ, ὁ βοηθῶν Θεοδότῳ κὲ τοῦ οἴκου.

One God and his Christ who aideth Theodotos and (his) house.

Compare the preceding inscription.

1187. Lintel of an interior doorway, in a curious building consisting of three long narrow rooms, on the east side of the same court as No. 1175. This doorway is between the southern and the middle rooms. See Div. II, B, p. 303 ff. On the lintel is a door-cap, on one side of which is a large cross, and on the other a disk containing a cross. The inscription is incised on the uppermost fascia of the door-cap. This fascia measures [illegible] m. by [illegible] cm. The letters are 5½ cm. high; they are well drawn, and although they are formed by shallow lines most of them are still perfectly legible. The right end of the cap is slightly broken, but in such a way that I think no letters have been lost from it. The inscription, however, may have been continued on the face of the lintel, at the right of the cap, where the stone is now badly weathered.

ΑΝΕΝΕΧΘΗΤΟΥΠΕΡΘΥΡΟΝΕΠΙΤΟΥΕΠΙϹ

Ἀνενέχθη τὸ ὑπέρθυρον ἐπὶ τοῦ ἐπισκόπου

This lintel was set up under the bishop .

See No. 1178 and its commentary.

1188. House. On a plain jamb of a doorway in a plain house, in the southeast corner of the town. The width of the jamb is 45 cm. The letters are 7 to 8 cm. high, and executed in very thin, broad lines. Below the inscription are crosses and some other ornament, perhaps two large leaves, all in broad incised lines.

ΙΧΘΥϹ
ΟΜΟΝΟΓ

ΙΧΘΥΣ, ὁ Μονογ(ενής).

Jesus Christ, the Son of God, our Saviour, the Only Begotten.

On the subject of the fish-symbol or the acrostic ΙΧΘΥΣ see the exceedingly interesting book by Professor Franz Jos. Dölger, ΙΧΘΥϹ, *Das Fischsymbol in frühchristlicher Zeit*, Freiburg i. B. and Rom, Vol. I, 1910. Also the valuable contributions of Professor C. R. Morey, "The Origin of the Fish-Symbol", in the *Princeton Theological Review* VIII (1910), pp. 93 ff., IX, p. 268 ff., X, p. 278 ff. Also the admirable reviews of these works by P. Louis Jalabert in the *Mélanges de la Faculté Orientale de Beyrouth* V (1911), pp. xix-xxx, and the *Revue de Philologie*, XXXV (1911), pp. 118-122. Examples of this formula in Syrian inscriptions will be found in the Index of Abbreviations and Symbols at the end of this volume, and also in the *A. A. E. S.* III and in Waddington. The examples which can be dated definitely belong to the years 346-7, 398-9, 432, 436 and 509 A.D.[1] The oldest of all may be that from Shakkâ.

[1] *P. A. E. S.* 1206, 1120, 971, *A. A. E. S.* 284, and *P. A. E. S.* 114

published by Waddington under No. 2145, but unfortunately the date of this inscription is uncertain, because the "era of the city" cannot be determined.[1] If the era of Shakkā really began in 61/2 A.D., the date of this inscription would be 152/3 A.D. However this may be, many believe that the Abercius Inscription, assigned by some scholars to the end of the second century, contains a reference to ΙΧΘΥΣ as a symbol of Christ.[2] One of the most important inscriptions to be considered in any discussion of this matter is No. 1150 above, containing the formula in initials followed by the words themselves written out in full. Another is No. 971, which contains the words Ἀνηγέρθη τὸ κτίσμα Σιλουάνου διὰ ΙΧΘΥΣ.

1189. BURDJ IL-KĀS. LINTEL, 407 A.D. On a lintel, in situ, facing south, in the southern part of the town. Only the doorway and a small part of the adjoining wall are original: the rest has been rebuilt in comparatively recent times. Div. II, B, p. 315. The lintel is ornamented with a trapezoidal door-cap. The inscription is incised on the lowest two fasciae of the cap: these fasciae are 8½ cm. wide, and respectively 1.31 and 1.27 m. long. Above the Greek there is an inscription in Syriac,[3] which corresponds with the Greek text only in part. The Greek letters are 3½ to 5½ cm. high. Copied by Professor Littmann.

ЄΙϹΘЄΟϹΚΑΙΟΧΑΥΤΟΒΟΗΘѠΝ
ΠΑϹΙЄΤΟΥϹЄΝΥΗΠΑΝЄΗ/ΖΚ

Εἷς Θεὸς καὶ ὁ Χριστὸς αὐτοῦ ὁ βοηθῶν πᾶσι·
ἔτους ενυ', μ(ηνὸς) Πανέμ(ου) ζκ'.

One God and his Christ who aideth all. In the year 455, month Panemus 27th (July, 407).

See the commentary on Nos. 1168 and 1126 above.

1190. LINTEL, 403 A.D. On three fragments of a lintel, found together in the southern part of the town. Fragment A, the left end, is in situ upon the left jamb of the doorway: it is 76 cm. long. The other fragments, B and C, were found close by: they are 52 and 76 cm. long respectively. The inscribed band is 7 cm. wide, and the letters, which are incised, are from 3½ to 5 cm. high. The name ΚΟϹΜΑ is written perpendicularly on the return of the inscribed moulding in line with the jamb. It is 24 cm. long, and at the end the surface of the band has been destroyed for about 12 cm. Thus there may have been one or more words after Κοσμᾶ, two or three letters of which were on the lintel, in the mutilated space, while the rest were continued along the jamb. The last name, ΛЄѠΝΙΔΟΥ, is also written perpendicularly, on the splayed edge of the inscribed band below it, i.e. at the left of, ΚΟϹΜΑ. After ΛЄѠΝΙΔΟΥ there appears to be another letter like a small ϹϹ, the ends of which reach the very bottom edge of the lintel. Professor Littmann, who copied the inscription, was not sure whether there was really a letter here or only an accidental mark on the stone: it may, however, have been Ϲ or Ο, and a part of some word continued on the first block of the jamb.

[1] See the commentary on *A. A. E. S.* no. 377.
[2] See the article by H. Leclercq in the *Dictionnaire d'Archéologie Chrétienne*, I (1907), Col. 66–87.
[3] *P. A. E. S.* Div. IV, B, *Syr.* 53.

Inscr. 1190.

☧ Ἔτους αφμ', μη(νὸς) Ἀρτ[ε]μισίου ι', ἐπὶ Ῥ[αβ]ουλα, Βαραψα, Βαδρα, Κοσμᾶ, Λεωνίδου.

☧ *In the year 541, month Artemisios 10th, under Raboulas, Barapsas, Badras, Kosmas, Leonidas.* (May, 493 A. D.)

Doubtless the persons mentioned here constituted a board of officials, or a commission of some sort. Perhaps they were ἐπιμεληταί, and perhaps then this word should be restored after Λεωνίδου or after Κοσμᾶ. Perhaps [ἐπιμελητῶν] might be read after Κοσμᾶ, and ο[ἰκοδόμου] after Λεωνίδου.

1191. KALÓTA. LINTEL, 387 A. D. On a large lintel lying upon the ground, immediately southwest of a large and well preserved house with a part of its portico, roof slabs and all, intact, in the southeast corner of the town, about 50 yards southeast of the church. I do not think, however, that the inscribed lintel had any connection with this particular house: if I remember correctly, all the lintels of the house in question were in place. In the center of the lintel is a door-cap, on which is a disk containing a cross in relief, 38 cm. in diameter. The inscription is incised on the lowest two bands of the cap. The first of these bands is 10 ½ cm. wide, the second 10 cm. The whole cap is about 1.82 m. broad. The first part of the second line is 48 cm. long. The letters are 7 to 8 cm. high.

ЄΤΟΥЄΛVΜΛ ΖΟΗΥΓΙΑ	disk	ΧΡΙϹΤЄΒΟΗΘΗϹΟΝ ΑΝΤΙΟΧѠΚЄΘЄΟΦΙΛ

Ἔτου(ς) ελυ', μ(ηνὸς) Λ(ώου). Ζοή. Ὑγία. Χριστέ, βοήθησον Ἀντιόχῳ κὲ Θεοφίλ(ῳ).

In the year 435, month Loos. Life! Health! Christ, help Antiochos and Theophilos (or Theophila)! (August, 387 A. D.)

1192. CHURCH, 492 A. D. Lintel of the west portal of the church. Div. II, B, p. 315 f. The inscription is incised on the topmost band of the lintel: this band measures 2.19 m. by 7 ½ cm. The letters, 4 to 5 cm. high, are formed by thin lines, some of which are still deep and clear, while others are badly preserved.

\+ ΘΕΟϹ/ΟΧΡΙϹΤΟϹΑΥΤΟΥ/Τ ΝΤΙΕΤΑΦΗΗΥΠΕΡΒΕΡΕΤΕΟΥΗΟΑΗΦ +

\+ [Εἷς] θεὸς κὲ ὁ Χριστὸς αὐτοῦ /Τ ΝΤΙΕΤΑΦΗ μ(ηνὸς) Ὑπερβερεταίου, (ἔτ)(ους) αφμ' +

\+ *One God and his Christ . . . . in the month Hyperberetеos, of (the) year 541.* + (October, 492 A. D.)

In the lacuna between Τ and ΝΤΙ there is space for from two to four letters Traces of letters still visible there certainly suggest ѠΟ Moreover I examined this lintel very carefully after my copy was made, and believe that ΕΤΑΦΗ is really on the stone If so, then it appears that we must read Εἷς Θεὸς (καὶ) ὁ Χριστὸς αὐτοῦ τῷ ὄντι ἐτάφη, i. e *One God and his Christ in very truth he was buried*, words which recall to our minds I *Cor.* xv, 4, or the "Apostles' Creed" *Was crucified, dead and buried.* This seems so strange a reading here, however, that I have not ventured to insert it in the text The sign after αὐτοῦ, ς, presents no difficulty, for this is used not only as a sign of abbreviation or for καὶ (*and*), but also to mark a pause in the text, like a punctuation mark On the other hand, aside from the strangeness of the reading under discussion, we should expect here τὸ ἐν εἰρήνῃ ..., or some such phrase

1193. KAL'AT KĀLÔTA. From a temple. On a block now built into the south wall of the church, immediately east of the eastern doorway in this wall Div. II, B, p. 319 f. The inscription is on the outer, i. e. the south face of the wall. The block contains the right half of a dovetail plate, the left half of which must have been upon a stone adjoining the present one in its original position. Probably these two blocks formed an over-lintel The dovetail of the plate appears in relief above the surface of the right half of the block: the plate itself completely fills the left half of the block, extending to the edge at the top, bottom and left side. The whole stone measures 1.84 m. by 56½ cm that part of the plate which is upon it is 8? cm and the dovetail 27½ cm in length The inscription completely fills this plate The letters are incised and beautifully drawn and cut they are 6 to 7 cm high The fifth line shows at the beginning the second hasta of the letter Ν which preceded the first extant letter (which is also Ν): the other lines show no trace of any letters preceding.

Inscribed Block built into a Church Wall. Inscr. 1193.

ΑΙΤΥΛѠΘΕΟΙCΠΑ
ΜΑΙΟCΑΦΡΟΔΙCΙΟΥ
ΡΑCΤΗCΓΥΝΑΙΚΟCΑΥ
ΔΙѠΝΜΕΤΑΤΟΑΝΑΡΤ
ΙΝΑΟΝΚΑΙΤΟΧΡΥCΟΥΝΞΟΑΝΟ

Inscr. 1193.

1 Σ... ... καὶ Συμβαιτύλῳ, θεοῖς πα-
2 τρῴοις, ...μαῖος, Ἀφροδισίου
3 ... ... ρας, τῆς γυναικὸς αὐ-
4 τοῦ ... ἐκ τῶν ἰδίων, μετὰ τὸ ἀναρτ...
5 ... τὸν ναὸν καὶ τὸ χρυσοῦν ξόανον

To Seimios (?) and Symbaitylos, ancestral gods, ... maios, son of Aphrodisios, with ... ra, his wife, ... at their own expense, after the (restored?) the temple and the golden image.

[1] See for example No. 1088 = A. A. E. S. III, 62 and the commentary in the earlier publication.
[2] Compare Nos. 1177, 1178, 1187

Concerning these gods, see the commentary on No. 1170 above. I judge from what remains of this inscription that a temple of Seimios and his consort had been injured in some way, probably by an earthquake, and was rebuilt or repaired by the son of Aphrodisios and his wife, of whose names only the last three or four letters have been preserved. Parts of the walls of two pagan buildings are incorporated in the church structure.

1194. Tomb. On the lintel of a built tomb, in the form of a cube, originally surmounted by a dome, south of the church and facing north. The stone is 1.58 m. long, and 40 cm. high. In the center is a circle enclosing a simple cross, 30 cm. in diameter, executed in broad, deep lines. The inscription is at the right of this disk, and nearer the top than the bottom of the stone. It is 34.5 cm. long. The letters, 6 cm. high, are incised, the lines being deep and clear but thin.

ΜΑΡΙΑΜΗ Μαριαμη *Mariamē.*

I am not sure, however, that the last two letters are not an abbreviation: if so we should read Μαρία μνησθῇ, *May Maria be remembered* (i. e. before the Lord)! Letters of this type were not common in this region before the sixth century: probably the tomb itself is not much if at all older than the reign of Justinian I.

1195. Near BĀNASṬŪR. Boundary Stone(?). On a stone like a boundary stele, fifteen minutes walk from Bānasṭûr, on the road to Surkanyā. The stone is broken and very badly weathered. There seem to have been in all 15 lines, of 13 or 14 letters each. The last word is ΟΡΟϹ, i. e. ὅρος, *boundary*; but I was unable to decipher any more, and doubt if much more can be read. I think the inscription may have begun with the phrase κατὰ κέλευσιν, like *A. A. E. S.* III, No. 75.

1. ΚΑЄ__ΑΟΙϹ
2. ΙΑϹΚЄ__Η____
3. _ΝΑΔΟ_ϹΤΟϹ
4. ΔΙΟ______ΑΝΟ___

House-front with a Porch. Inscr. 1196.

1196. SURKANYĀ. House(?), 406–7 A. D. On a lintel, probably in its original place, with a porch before it, as if this were the entrance to a private house; most of the building itself has disappeared. The lintel has a door-cap, along the top of which is a row of small disks: a larger disk ornaments the face of the lintel at each side of the cap. The inscription is below the door-cap: it is upside down, and begins at the right end of the stone. This door-cap shows conclusively that the lintel is in its original position. The in-

scription, then, was carved upside down. Compare No. 1167. The whole inscription is 1.38 m. long: it is incised in fairly good letters, all of which are still clear and certain. The first eight, however, and the last three are from 3 to 5 cm. high, while the rest are 7 cm. high.

HToYCENYEICΘEOCKEOXPICTOC   Ἔτους υνε'· Εἷς Θεὸς κ(αὶ) ὁ Χριστός.

In (the) year 455. One God and his Christ. (406–7 A. D.)

See the commentary on No. 1126 above.

1197. LINTEL. On a large lintel, lying upon the ground, about 100 feet west of a single arch standing alone near the center of the town. The lintel is 2.45 m.

Ruins of Surkanyā.

long and 55 cm. high. The block is without moldings, and its face is now very rough. The inscription, 35 cm. long, is placed about midway between the ends of the lintel, but near the top of the face. The letters are from 14 to 16 cm. high, and are executed in very deep lines, 1½ cm. broad. There is nothing else upon the stone.

KAICY   Καὶ σύ (χαῖρε or ὑγίαινε): *Thou too (rejoice)!*

I believe that the formula καὶ σύ is quite distinct from the καὶ σοί, sc. τὰ ἴσα, which is discussed above under Nos. 1073, 1125 etc. Of course καὶ σύ and καὶ σοί were pronounced alike at this time, and possibly in the present inscription σύ may be a mistake for σοί. But I think not: the formula of which καὶ σύ seems to me to be a part was found in full by M. Kontoleon on an inscription at Smyrna: Χαῖρε καὶ Παρθένου Παρθενίου θυγάτηρ. Χαῖρε. Χαῖρε καὶ σύ.[1] See what I have said on this subject in the commentary on *A. A. E. S.* III, No. 42, and compare also No. 1127 above.

On the other hand, the other examples of καὶ σύ known to me are upon tombs, while from the fact that the present lintel was found near the center of the town it appears probable that it belonged to a dwelling house. I see nothing inappropriate to a dwelling, however, in the salutation καὶ σὺ χαῖρε.

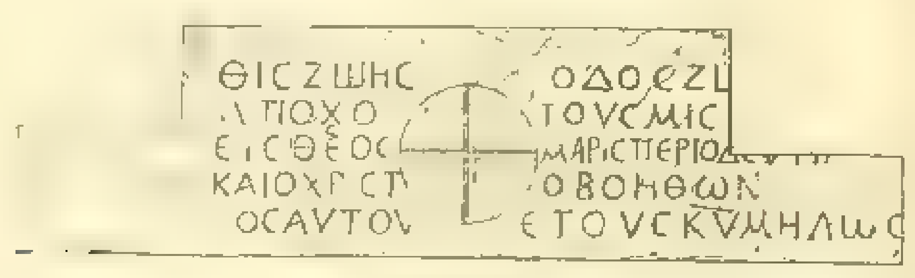
[1] *B. C. H.* x (1886), p. 453, No. 1.

1198 HOUSE (?). On a lintel lying upon the ground in the ruins of what appeared to be a simple private house, about 100 yards north of the South Church. In the center is a raised rectangular plate, 23 cm. broad, which may have contained a cross in relief. The letters are on either side of this plate: they are 12 cm. high, incised in deep lines. I found no trace of any other letters.

ΕΙϹΘ square ΕΟϹ Εἷς Θεός. *One God.*

A discussion of this formula will be found in *A. A. E. S.* III, p. 51 f., No. 25 commentary, and under No. 1126 above: see also No. 1168 f.

1199 HÂFIRTÎN. [illegible] 372 [illegible] On a lintel, originally over the easternmost door in the south wall of the church. All of the church has been destroyed except the apse: Div. II, p. 327. The lintel is 2.79 m. long and 59 cm. high. In the center is an incised circle enclosing a cross, 35 cm. in diameter. Both the upper corners of the stone have been cut away, so that some letters have been lost from the end of the third line, and probably from the ends of the first and second lines also. The letters are incised: they are irregular in size, most of them being 7 or 8 cm. high. The whole inscription is almost hopelessly weathered, and the reading is very uncertain.



Insc. 1199.

Εὐθεῖα ζωῆς ὁδὸς [illegible]. Ἐπὶ Ἀντιόχου τοῦ (ἐπισκόπου). Μάρις προοδευτής]. Εἷς Θεὸς καὶ ὁ Χριστὸς αὐτοῦ ὁ βοηθῶν. Ἔτους κυ', μηνὸς Λῴου.

Straight is the way of life (?). Under Antiochus (?) the bishop (?), Maris, periodeutes. One God and his Christ, that giveth aid. In (the) year 420, month Loos (August, 372 A.D.)

The first line of this inscription has a strong biblical flavor. Compare, for example, *Hosea* XIV, 10: εὐθεῖαι αἱ ὁδοὶ τοῦ Κυρίου, καὶ δίκαιοι πορεύσονται ἐν αὐταῖς. *Proverbs* XV, 24: ὁδοὶ ζωῆς διανοήματα συνετοῦ. *Proverbs* XX, 24: [illegible]. *Acts* XIII, 10: οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας. See also *Psalms* CVI, 7 and CXLII, 10, and *Acts* II, 28 where *Psalm* XV, 11 is quoted. Something similar to the present inscription is perhaps contained in the perplexing inscription under No. 1208.

With regard to περιοδευτής see No. 1118 above.

1200 BÂZIHER. HOUSE [illegible]. Lintel in the second story of a building, probably a private house, facing south in the west center of the town. The inscription, in broad deep strokes, is incised below a door-cap. The whole inscription is 1.6[illegible] m. long, the letters 5 to [illegible] high.

ΕΙϹΘΕΟϹΟΒΟΗΘΩΝΠΑϹΙΖΟΗΥΓΙΑ Εἷς Θεὸς ὁ βοηθῶν πᾶσι. Ζοὴ. Ὑγία.

One God who helpeth all. Life! Health!

Compare Nos. 1126, 1168 etc.

1201. BÂTÛTA. Colonnade, 563 (or 503) A.D. On the architrave of the second story of a colonnade or portico, facing south, about the center of the town. See Div. II, B, p. 332. The colonnade is formed by rectangular piers in the lower story, and columns in the upper. The sections of the architrave are about 2 m. long. The first from the east end contains five or six signs, which look like letters, but which neither Professor Littmann nor I could read. The second, third, fourth and fifth sections bear the inscription, upon a fascia 12 cm. wide. The letters are in a single line, except the last ten, which are in two lines; these ten are from 3 to 4 cm. high, the others 6 to 8 cm. Copied by Professor Littmann.

Colonnades at Bâtûtâ. Inscr. 1201.

Sec. 2 ΕΙϹΘΕΟϹΚΑΙΟΧΡΙϹΤΟϹΑΥΤΟΥΟΒΟ
Sec. 3 ΗΘΩΝΗΑΡΙΑΝΩΚΑΙΤΑΤΕΚΝΑΑΥΤΟΥ
Sec. 4. +ΒΟΗΘΙΜΑΡΙΑΔΗΝΚΕϹΑΑΚΩΝΑΝΤΟΥϹ
Sec. 5 ΑΡΧΙΤΕΚΤΟΝΑϹΕΤΕΛΙΟΘΗΕΝΜΗΝΙΞΑΝΔΙΚΟΥΤΟΥΑΙΥ
ΕΤΟϹ

Εἷς Θεὸς καὶ ὁ Χριστὸς αὐτοῦ, ὁ βοηθῶν Μαριανῷ καὶ τὰ τέκνα αὐτοῦ.
+ Βοήθι Μαριάδην κὲ Σαακωναν, τοὺς ἀρχιτέκτονας.
Ἐτελιώθη ἐν μηνὶ Ξανδικοῦ, τοῦ αυι (?) ἔτους.

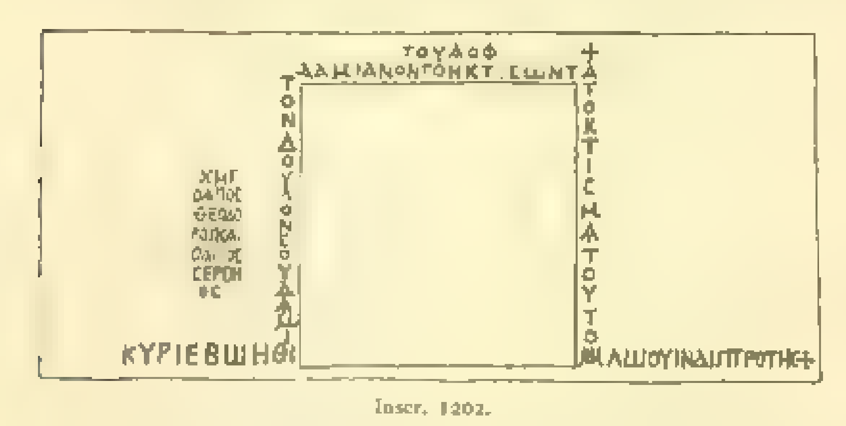
One God and his Christ who helpeth Marianos and his children.
+ Help Mariades and Saakonas, the architects!
Finished in the month of Xandikos, of the 411 (?) year. (April, 503 (?) A.D.)

The last figure of the date is not absolutely certain; it may be Χ, instead of Υ, and, if so, the date is 563 A.D.

The name *Σαακωνας* is the Syriac diminutive of Isaac, in Greek form.

1202. KEFR ANTÎN. House, 523 A.D. Lintel of the entrance of a small building, about the center of the ruins. Before the entrance is a vestibule. The lintel

is in situ. It is about 2 m. long and 59 cm. high. In the center is a square plate, 72 cm. broad, above and on each side of which the inscription is written in a curious fashion: the ΧΜΓ and the names of the two saints form a little inscription by themselves, on the left of the plate, while the rest frames the plate on three sides, extending outward at the bottom, to right and left, as mouldings often frame doors or windows in this region. The letters are incised; they vary from 3½ to 5 cm. in height; are fairly well cut, and are all clear and certain.



Inscr. 1202.

ΧΜΓ. Ὁ ἅγιος Θεόδορος καὶ ὁ ἅγιος Σέργιος.

Κύριε, βοήθι τὸν δοῦλόν σου, <Δαμι> Δαμιανόν, τὸν κτίσαντα τὸ κτίσμα τοῦτο, μη(νὸς) Λώου, ἰνδ(ικτιῶνος) πρώτης + τοῦ σοα' (ἔτους).

Ch(rist) b(orn) of M(ary). St. Theodoros and St. Sergios.

Lord help thy servant, Damianos, who built this building, in the month Loos, indiction first, the 571st year! (August, 523 A.D.)

Evidently the workman who carved this inscription inscribed the first two syllables of name Δαμιανός at the side of the square before he realized that he would not have space enough to complete the name there; when he began again above the square he wrote the name in full, repeating the first two syllables. On the letters ΧΜΓ see above under No. 1154.

1203. SIMKHÂR. House 9, 272/3 A.D. On a plain stone in the left jamb of a doorway, facing south, in the last group of buildings in the eastern part of the town. Before it was a colonnade of piers. It seemed to belong to a private house. It may, however, have been a religious building of some sort. The block is 43 cm. broad and 45 cm. high, the letters 5 cm. high. Drawn by Professor Littmann.

Inscr. 1203.

Ἔτους ακτ'. Μνησθῇ ὁ γράψας.

In the year 321 (?). May he who wrote this be remembered! (272/3 A.D.)

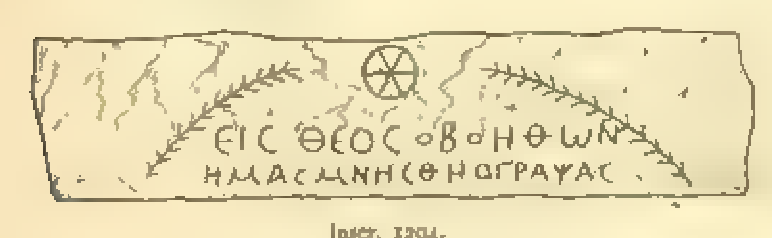
The second figure of the date is uncertain; it may be ι, and, if so, the date is 262/3 A.D. The symbol above the inscription is worthy of notice, but I could not determine its origin or significance.

The formula [illegible] is as common in Syrian inscriptions as the more classical

μνησθῆναι τοῦ θεοῦ.[1] In Waddington's collection, for example, *μνησθῇ* is found four times,[2] *μνησθιῇ*[3] (doubtless for *μνησθῇ*) once, and *μνησθείη* four times.[4] The form *μνησθῇ* is regularly followed by the nominative.[5] Compare for example, *P. A. E. S.* III, A, 67 *Μνησθῇ Νεοπολας, ἔτου*ς ... or *A. A. E. S.* III, 336 *Μνησθῇ Μαρδουας, [illegible]*. Also Nos. 1170 and 1175 above, and 1204 and 1205 below. Clearly then this form was used in the passive sense; so also the forms *μνησθῆναι* and *ἐμνήσθη* in *Acts* x, 31 and *Revelation* xvi, 19. In an inscription from "Deir-Salibe", published by M. Victor Chapot in *B. C. H.* xxvi (1902), p. 196, No. 43, the form *μνησθήσεται* appears: Χ Μ Γ *μνησθήσεται Εὐφράσιος Μηνᾶς [illegible]*. In commenting upon this inscription M. Chapot says: "Au début la formule Χριστός, Μιχαήλ, Γαβριήλ,[7] suivie du verbe *μνησθήσεται* pour invoquer le souvenir et appeler la protection de Dieu et des anges. *Μνησθήτι* est une formule usuelle dans les prières, et elle a passé dans les épitaphes." But whatever may be the meaning of the letters Χ Μ Γ, M. Chapot's interpretation of the *μνησθήσεται* is certainly erroneous. In view of the other texts just quoted, it seems to me clear that the verb in M. Chapot's inscription is passive, and that the names which follow it are the subjects.

Less strange than this use of deponent forms in a passive sense is the use of the third person singular of the subjunctive for the third singular of the imperative. As M. Uspensky has pointed out in editing the inscription published above under No. 1170, this use is in conformity with the development of the Greek language in post-classical times.[8]

1204. Same Building. On the lintel of the same doorway as Nos. 1203 and 1205. The stone is 1.84 m. long and 41 cm. high. It is without mouldings, and all the carving is crude and badly finished. Ornament and letters alike are incised. The letters are from 4 to $6^1/_2$ cm. high. Copied by Professor Littmann.



Inscr. 1204.

Εἷς θεὸς ὁ βοηθῶν ἡμᾶς.
Μνησθῇ ὁ γράψας.

One God who aideth us.
May he who wrote this be remembered!

See the commentary on the preceding inscription.

1205. Same Building. On two stones, one below the other, in the right jamb of the same doorway as Nos. 1203 and 1204. I am not sure, however, that any two

[1] Compare *Luke* xxiii, 42, and *A. A. E. S.* iii, 284 and 293.

[2] Wad. 1886 *a*, 2270, 2277 and 2278.

[3] Wad. 2464.

[4] Wad. 2087, 2090, 2562 *l* and 2634 = *A. A. E. S.* iii, 293.

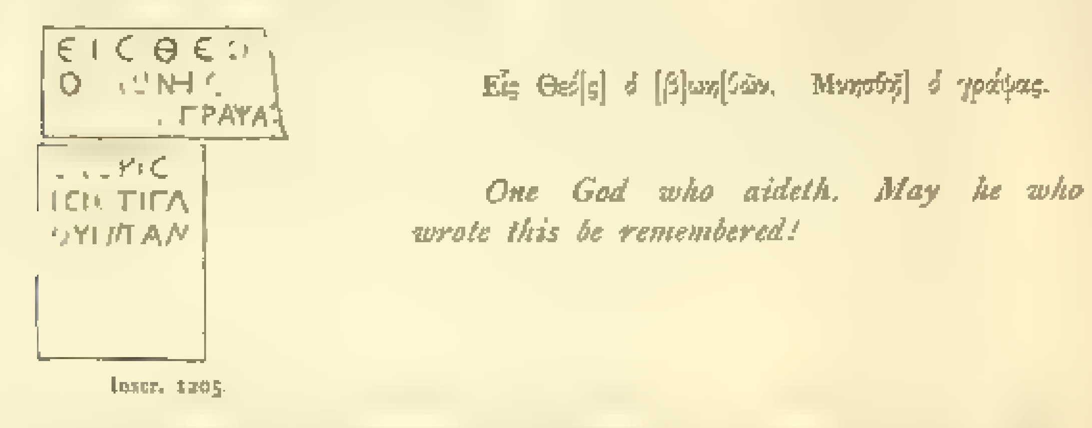
[5] Even in Wad. 1886 *a*: *Μνησθῇ Μαρους* I believe that the name is certainly a nominative, and not a genitive from *Μάρος* as Waddington supposed. Compare Clermont-Ganneau: Recueil d'Archéologie Orientale, I, p. 170.

[6] See, however, *P. A. E. S.* iii, A, 40: *Μνησθῇ Γεωργίου.*

[7] See above, p. 171 f.

[8] Th. Uspensky, *Archaeological Monuments of Syria*, 1902, p. 72, note [illegible] *at Constantinople*, Vol. [illegible] 104. K. Dieterich, [illegible] 1898, p. 206. Cf. Hatzidakis, *Einleitung in die neugriechische Grammatik*, 1892, p. 218 and [illegible] 2te Auflage 1902, p. 213 f.

of these stones belonged together originally The upper stone is 56 cm long and 28 cm. high the lower 42 long and 54 high The letters on both stones are badly written and much weathered they are 4 to 6 cm. high. Copied by Professor Littmann.



Εἷς Θεὸ[ς] ὁ [β]οη[θῶν. Μνησθῇ] ὁ γράψας.

One God who aideth. May he who wrote this be remembered!

Inscr. 1205.

I cannot decipher the inscription on the lower stone with any confidence Perhaps it was ἐλεήσει τοὺς φρονίμους, *He will have mercy upon the discerning*, or some such words Perhaps, however, this is only a part of a much larger inscription The early date may explain the apparently cryptic character of these inscriptions

1206 House [illegible], 349–50 A. D. On the lintel of a doorway in the second story of a small building, probably a house, facing east, in the southwest corner of the town In the lower story there was a stable In the center of the lintel is a disk, in relief, containing an incised geometrical design enclosing a ✱ On each side of the disk is a dovetail plate in relief, the body of the plate being 25 cm. broad and 33 cm. high The inscriptions are all incised Inscr A is on the left-hand plate, in letters 9 to 10 cm high. Inscr B is at the right of this plate, and a little above the level of the first line of A it is 25 cm. long and 5½ cm high Inscr. C is at the left of the right-hand plate, corresponding with B it is 18 cm long and 7 cm high Inscr D is on the right hand plate, in letters 6 to 9 cm. high All the letters are clear.

A	B	C	D
ΕΙϹΘ ΙΧΘΥϹ	ΕΤΟΥϹ	ΗϘΤ	ΚΑΙ ϹΟΙΟϹΑΤΑ ΔΙΠΛΑ

Εἷς Θ(εός). ΙΧΘΥΣ. Ἔτους ηϙτ'. Καὶ σοί, ὅσα (λέγεις), τὰ διπλᾶ.

One God Jesus Christ, the Son, of God (our) Saviour, In (the) year 398. To thee also, whatsoever (thou sayest), (be) the double! (349–50 A. D.)

On Εἷς Θεός see above under No. 1126 and *A. A. E. S.* III, p. 18 f. On ΙΧΘΥΣ see No. 1188. On *καὶ σοί κτλ.* see No. 1125.

1207 Fragment, built upside down into the foundations of the north corner of the apse of the chapel at the southeast angle of the church it is below the present ground level, with its face towards the interior of the apse. Div II, B, p. 335 It is 1 m long and about 23 cm. high It is broken irregularly through the middle of the

second line of letters The inscription is rudely incised in deep, broad, irregular strokes on a plain surface. The letters of the first line are 17 cm. high.

ΟϹΑΛΕΓΙϹϹΟ	Ὅσα λέγις, σοὶ τὰ διπλᾶ
ΤΑΔΙΠΛΑ	*What thou sayest, to thee the double!*

I believe this to have been the lintel of a plain house of the third or fourth century On ὅσα λέγις σοί see Nos. 1073, 1125 and 1206, and *A. A. E. S.* iii, 10

1208 House (?) On the lintel of a building, apparently a house, facing west, a short distance southwest of the church The inscription is incised on the uppermost band of the mouldings. This band is 2.06 m long and 10 cm high The inscription is 1.95 m. long, the letters 6 cm high Some of the letters are still clear, others are wholly lost The 7th, 10th and 22nd are very uncertain Between Η and Γ there is room for two normal letters At the end, after Υ, there was perhaps one letter more

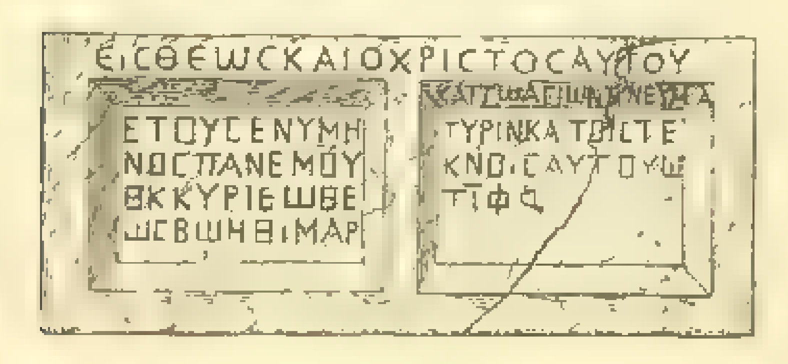
ΙΦΕΘΕ̣ΑΥ̣ΟϹϹ̣ΖΟΗ ΓΝШΗШΝΕ̣ΙΟΥ

I have been altogether unable to decipher this inscription satisfactorily although most of the letters are certain, and not more than one letter, at most, can have been lost from either end I have thought it possible to read [illegible] *Prosperous (be the) life of Eugnomontos*, or (Εὐ)θε(ῖ)α [illegible] *Straight (be the) path of life of Eugnomontos!* Compare No 1169 The name Εὐγνωμόνιος occurs in C. I. G. 9449 But I have no confidence in either of these readings, and it may even be possible that this, the present inscription, is the same as that published by M Chapot in *B. C. H.* xxvi (1902) p. 185, No. 27, from "Kimmar" in the neighborhood of Kal'at Sim'ân M Chapot however, describes the letters of his inscription as from 2 to 3 cm high His reading is + ΟΘΕΟϹΒΟΗϹΟΝΑΝΙ ШΝΝШ, followed by about as much more, which possibly may have formed a second line overlooked by me.

1209 Near SIMKHÂR Stele, beside the present road about five minutes walk from the town, southward The stone was found face up, on the east side of the road on the west of the road is the socket, cut in the living rock, for this stele The edges are broken and weathered so that my measurements are not strictly accurate the stone is about 2.50 m long, 86 cm. broad and 48 cm thick Near the bottom of the face is a dovetail plate on which 5 or 6 lines were incised above the plate were 3 or 4 lines more, and probably a cross The stele is of limestone and has evidently been lying face up for a long time the inscription has almost disappeared I could read a few letters here and there, but no word I suppose this to have been another boundary stone see No 1165, also *A. A. E. S.* No 75, No 28 f etc

1210 SHÊKH SLÊMÂN House 407 A 1 On a double panel for the balustrade of the second story of a portico, apparently belonging to a house which faces south, about the middle of the south side of the ruins The block is now broken into two

pieces, which were found partly buried in the earth among the ruins. The first piece is 1.63 m. long at the top, 1.08 at the bottom, and 86 cm. high It contains the whole of the first panel and part of the second The panels have a border 11 cm. wide, with a splayed edge $8^1/_2$ cm wide. The panels themselves are 64 cm. broad and 53 cm. high, inside. The second piece is 21 cm. long at the top and $76^1/_2$ cm. at the bottom The inscription is incised. The first line is upon the upper border of the panels. The second is upon the splayed edge of the upper border, above the second panel only The rest of the lines are within the panels The letters are well formed and well executed they are 6 to 7 cm high, excepting those of the second line, which are only 5 cm. The inscription is complete.

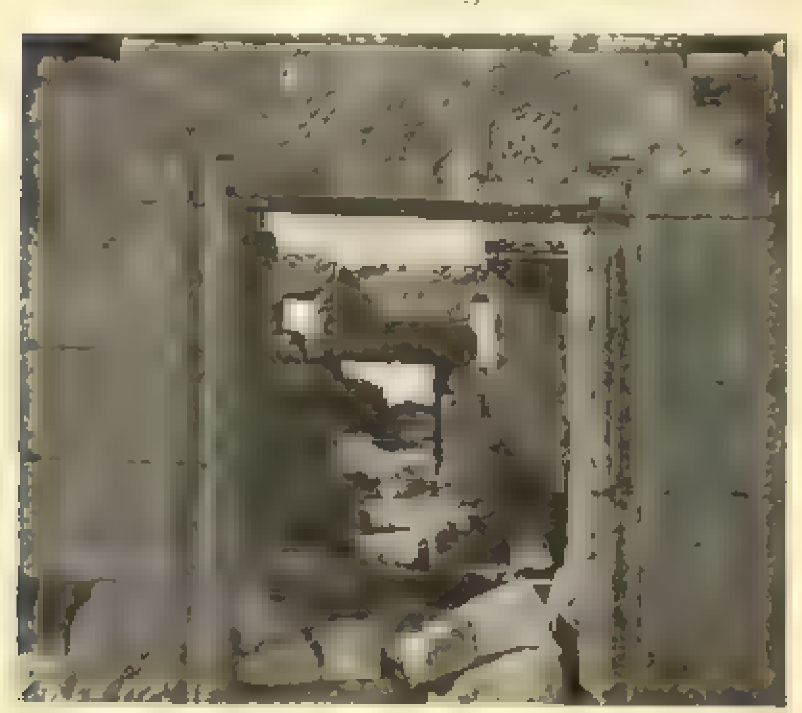


Inscr. 1210.

Εἷς Θεὸς καὶ ὁ Χριστὸς αὐτοῦ καὶ τὸ Ἅγιον Πνεῦμα. Ἔτους ευν', μηνὸς Πανέμου θκ'. Κύριε ὁ Θεός, βοήθι Μαρτυρίῳ καὶ τοῖς τέκνοις αὐτοῦ ωΤΙΦ.

One God and his Christ and the Holy Spirit In (the) year 455, month Panemos 29th Lord God help Martyrius and his children . . . July 407 A. D.,

I do not know the meaning of the last four letters, unless they signify ὅτι (= ὅτι) φ(ύλαξόν σε): cf. *A. A. E. S.* III, 22.


Doorways of a Church. Inscr. 1211

1211. CHURCH, 602 A. D. On the lintel of the south door of the smaller of the two churches which stand on the hill southwest of the other ruins, and quite outside of the town. DIV. II, B, p. 337 f. On the lintel are two ornamental squares, 40 and 50 cm. broad respectively. Between them is a disk, 30 cm. in diameter, and a cross measuring 22 cm. each way: the disk is placed rather below, the cross above the center of the stone. Inscr. A is at the left of this disk, Inscr. B is above the disk and at the left of the cross. The first (A) is 30 cm long and 13 cm high the letters are $4^1/_2$ cm high The second (B) is 35 cm long, 12 cm high, and its letters are from 2 to $3^1/_2$ cm.

high. At the right of the right hand square is an inscription in Syriac: see Div. IV, B, [illegible]. The last letter of the second line of B is precisely like the last letter of the first line of A, by which I judge that it is certainly Z. At the beginning of the third line of B there is room for one letter, and possibly traces of P. I believe, however, that there was no letter here.

A	B
+ ΜΛѠΟΥΖ̄	+ΕΠΙΤΟΥϹΕΡ
ΤΟΥΝ̄Χ̄	ΓΙΟΥΠΡΖ
ΕΤΟΥϹ	ΟΦΨΝ+
ΙΝ̄Δ̄Ε	

+ Μ(ηνὸς) Λώου ζ', τοῦ υχ' ἔτους, ἰνδ. ε'.
+ Ἐπὶ τοῦ Σεργίου, [illegible]

+ *In the month Loos 7th of the 650th year, indiction 5.*
+ *Under Sergios, our presbyter.* (August, 602 A. D.)

1212. CHURCH. On the lintel of the north door of the "Church of St. Mary", the larger of the two churches on the hill southwest of the town. Before the doorway was a porch with two columns. Div. II, B, p. . The lintel is now broken in three pieces. The first fragment is [illegible] cm. long and [illegible] cm. high. The inscribed band is [illegible] cm. wide; from the beginning of the band to the break the length is 27 cm. at the top and 31 at the bottom. The letters are incised, and are [illegible] cm. high. The second fragment is 1.58 m. long. The third fragment is 67 cm. long, but the inscribed band is 30 cm. long from the break to its end. There seems also to be some sort of a monogram incised on a small disk in relief, in the center of the lintel, but [illegible] I could not decipher it.

1. + ΑΓΙΑ̣ 2. ΜΑΡΙΑΘΕѠΤΟΚΗΒΟΗΘΙϹΕΡΓΙѠΤΗΚΤΟΙ 3. ΝΕΙΑ̣Μ̣ΗΝ̣

+ Ἁγία Μαρία, Θεοτόκε, βοήθι Σεργίῳ τέκτονι. Ἀμήν.

+ *Holy Mary, mother of God, help Sergios, (the) builder!" Amen.*

1213. BUILDING. Lintel of a small plain building facing west in the southeast corner of the town. See Div. II, B, p. . The lintel is 2.42 m. long and 45 cm. high. It has no moldings. Near the center is a sort of boss or disk, with a plain face 17 cm. in diameter. The inscription is incised. The name ϹΕΡΓ(ΙΟ)Ϲ is [illegible] cm. long, the letters [illegible] cm. high. It begins 12 cm. from the left end of the stone and is 16½ cm. from the bottom. The main line is 1.44 m. long, and 7 cm. from the bottom. It ends 91½ cm. from the right end of the stone, the space after it being blank. Its letters are from 4 to 7 cm. high and deeply cut. Though I was unable to understand the meaning when I made my copy, the letters all seemed to me uncompromisingly plain and certain. Perhaps the man who carved the inscription was inaccurate, or, because he attempted an innovation in the customary style, was prevented from finishing this monument.

Inscr. 1215.

Σέργις Ο ΟΚΟΡ_Є_ [illegible] ἔτους ἰνδ. ε΄ τὸ κτίσμα.

Sergis ... hundredth year, indiction 5, this building (was erected).

I suppose that the main line contains chiefly the date, and that ἑξακοσιοστοῦ, *six-hundredth*, may be read with some confidence. The years of the seventh century of the era of Antioch which correspond with indiction 5 are 605, 620, 635, 650, 665, etc. I am inclined, now, to read [illegible] ἑξακοσιοστοῦ, i.e. (ἐν τῷ) εἰκοστῷ ἑξακοσιοστῷ, In the six hundred and twentieth year = 571 A.D. Or perhaps one might read [illegible] ἑξακοσιοστοῦ, In the six hundredth 35th year (635th = 586-7 A.D.). Somewhat similar methods of expressing a date are found elsewhere, e.g. τοῦ τετάρτου ϛ΄ ἔτους, in No. 1081 above, or τοῦ δεκάτου πεντακοσιοστοῦ ἔτους, in No. 1082; see also No. 1080, and *A. A. E. S.* III, 72.

On the other hand, the first seven letters of the main line certainly look more like [illegible], or else [illegible] (for [illegible]) or [illegible] (for [illegible]), and this may be the name of the father of Sergis (= Sergios). If so, what follows may not be a numeral at all.

The N above the T, near the end of the inscription, may be the remains of a ΤΕΚΤωΝ (a τέκτων, *builder* or *architect*). Sergios is mentioned in No. 1212, which I judge to be also of the sixth century.

ADDENDA AND CORRIGENDA

No. 813. See also Deissmann, *Philologus*, 1905, p. 475 ff.

No. 829. See also *Byz. Zeitschr.* XV, p. 280.

No. 830, p. 12, line 30. 559–60 A. D.

No. 834. Φρ(ουμεντ<u>α</u>ρίου): D. Magie.

No. 845. [δ' (?)].

No. 85[illegible]. [illegible] Jalabert, *R.* [illegible] p. 3[illegible]8 and *Mélanges* [illegible] III, p. [illegible] [illegible] ταρίου): D. Magie.

No. 851, p. 20, last line. (569–70 A. D.).

No. 865. (April, 561 A. [illegible]

No. 867. Θεόδ[illegible]ωρος [illegible] Ad[illegible] (579–80 A. D.).

No. 871, p. 27, first line. 543 A. D.

No. [illegible] [illegible] Hiller von Gaertringen, *B. P. W.* [illegible], Col. [illegible] G. Glotz, *R. E. G.* XXII, p. 319, [illegible]: Jalabert, *Mél. d. B.* III, p. 751.

No. 881 [illegible]

No. 885. (τ)ῇ λέξει: Jalabert, *R. B.* XII, p. [illegible]28; *Mél. d. B.* III, p. 751; G. Glotz, *R. E. G.* XXII, p. 319, No. 2. ἐπο]ίησεν εὐσεβ(ῶς). (τ)ῇ λέξει γενομένῃ ἡμῶν δεσποίνῃ. τῶ(ν) ὑπὸ [illegible] Hiller von Gaertringen, *B. P. W.* 1908, Col. 999 f. [illegible]

No. 891. βοήθι Θωμᾷ (καὶ) Ἰωάννῃ (Ἰωάννη?): G. Glotz, *R. E. G.* XXII, p. 319, No. 3.

No. 908. [illegible] *Cor.* [illegible] 3. Deissmann, *Philologus*, 1905, p. 475–[illegible] Clermont-Ganneau, *Recueil* VII, p. 225.

No. 912. See also Seller, *Antiq. of Palmyra*, App. p. 172, No. X; Oestrup, p. [illegible]5; Hartmann, p. 97.

No. 915, lines 5 and 6. καὶ [τὸν βίον] Φαίδρου καὶ τῇ πατρίδι, / δι' ὧν εὐγνωμενεῖ [illegible] Hiller von Gaertringen, *B. P. W.* 1910, Col. 196 f.

No. 917. See also Clermont-Ganneau, *Byz. Zeitschr.* XV, p. 281.

No. 922. Δομετίου Μαρέα: Clermont-Ganneau, *Recueil* VII, p. 226.

No. 924. διαΦ(έρει) Στεφάνου (?). See also Hartmann in *Z. D. P. V.* 1900, p. 99.

No. 927. Probably [illegible] of this inscription [illegible] of No. [illegible] was published in Seller, *Antiq. of Palmyra*, p. 171, No. V = *C. I. G.* 8931. I have not seen Sellers publication.

No. 929. Probably not Frag. [illegible] of this inscription but Frag. A of No. 927 was published by Seller, p. 171, and republished in *C. I. G.* 8931.

No. 930. [illegible]

No. 938. [illegible] Jalabert, *Mél. d. F.* III, p. [illegible]44 [illegible] Clermont-Ganneau, *Recueil* VII, p. 210 f.

No. 939. Oestrup [illegible] Danmark [illegible], p. [illegible] Hartmann [illegible] p. 99; Lucas, *Byz. Zeitschr.* 1905, p. 44, No. 55b.

No. 940 A. Seller, p. 172, No. IX; Lucas, *Byz. Zeitschr.* 1905, p. 44, No. 55a.

No. 968. Φιλοκ[illegible]

No. 969. ἀκτῇ Κ(υρία)υ: Clermont-Ganneau, *Recueil* VII, p. 227.

No. 971. Σελευκ[ι]ου. See also Clermont-Ganneau, *Byz. Zeitschr.* XV, p. 281.

No. 976. Burton and Drake, No. 32.

No. 987. See Clermont-Ganneau, *Byz. Zeitschr.* 1906, p. 281.

No. 992. See also *Byz. Zeitschr.* 1905, p. 755.

No. 994. Burton and Drake, No. 35.

No. 996, p. 83, line 7. Read: No. 339: Ἀγαθῇ Τύχῃ κτλ.
No. 997. ὑπὲρ μν(ε)ίας [κὲ ἀ]ναπαύ[σεως]: Jalabert, *R. A.* 1910, 2, p. 311.
No. 1003. δι(α)κ[όνου.
No. 1005, p. 86, line 29. Add: (429–30 A. D.).
No. 1009, p. 89, line 30. πατριάρχων.
No. 1016, p. 92. Below the cut, read: [illegible]
No. 1018, line 11. [Χα]ρίτον.
No. 1019, line 2. εἶκον.
No. 1031. Perhaps οἰκητῆρες, *inhabitants.* For ἔντι read οὔτι
No. 1023. See [illegible] *W.* 1910, Sp. 197.
No. [illegible]34, line 4. Π[illegible]ράκλου.
No. 1[illegible] [illegible]
No. 1046. For *indiction 13* read: *indiction 11.*
No. 1049. Ῥαμαθᾷ.
No. 1[illegible] [illegible] XIV [illegible] p. 54. No. 86. See also [illegible] *Zeitschr.* 1906, p. 281
No. 1057, p. 112, line 3. 557 A. D.
No. 1062. Καπ[ο]β[α]-.
No. 1070. For *Βαααθ* read Βααλφ. Jalabert, *R. A.* 1909, 2 p. 311, suggests Βαλλφ. Cf. Clermont-Ganneau, *Recueil* II, p. 86.
No. 1071. Βασιλείδ[η κ]ε Γεννῆ: Jalabert, *R. A.* 1909, 2, p. 311.
No. 1072, p. 118, line 17. Add: (July, 193 A. D.). The inscription at the left may be read: [illegible] *Treiennes (son?) of Arabeos hewed out (this tomb) in (his) leisure.*
No. 1080. For 452 A. D. read: 45[illegible] or 451 A. D. See below, under No. 1108.
No. [illegible] July, 143 A. D.
No. 1106, p. 137, line [illegible] For [illegible] read [illegible]. Line 9, read: *manibus.* Line 19, read: *manibus.* Line 26, read: 2.09$^1/_2$ m.
No. 1107, p. 138. For BC. read: B. C. Line 29, read: dates, 446.
No. [illegible]
No. 11[illegible]
No. 1[illegible]. See Lidzbarski, *Ephemeris* II, p. 337.
No. 1151, p. 166, line 34. (516–7 A. D.). Line 35. Ἀ]πελ(λακου).
No. 1165, p. 178, line 21. [illegible]].
No. 1[illegible]
No. 1194. Μαριαμη

TABLE OF ABBREVIATIONS

A. A. E. S. *Publications of an American Archaeological Expedition to Syria in 1899—1900.* New York, The Century Co. (Part III, 1908).

A. J. A. *American Journal of Archaeology.*

A. J. P. *American Journal of Philology*

B. C. H. *Bulletin de Correspondance Hellenique.*

B. P. W. *Berliner Philologische Wochenschrift.*

Burton and Drake: *Unexplored Syria*, 2 Vols., London, 1872.

Byz. Zeitschr. *Byzantinische Zeitschrift.*

C. I. G. *Corpus Inscriptionum Graecarum.*

C. I. L. *Corpus Inscriptionum Latinarum.*

Class. R. *Classical Review.*

Clermont-Ganneau. See *Recueil.*

C. R. de l'Acad. *Comptes Rendus de l'Academie des Inscriptions et Belles-Lettres.*

Div. II, etc. [illegible] *peditions to Syria.*

Doiger. See *Fischsymbol.*

F. H. G. *Fragmenta Historicorum Graecorum.*

Fischsymbol. Fr. J. Doiger. *Das Fischsymbol in Fruhchristlicher Zeit*, Band I, 1910.

I. G. *Inscriptiones Graecae.*

I. G. R. [illegible]

Izviestiya. Publications of the Russian Archaeological Institute in Constantinople.

Journ. Asiat. *Journal Asiatique.*

Mél. de B. *Melanges de la Faculte Orientale de l'Université St. Joseph à Beyrouth* (Syrie).

P. A. E. S. [illegible] *1905 and 1909.* Leyden, Late E. J. Brill.

Pal. Expl. Fund, Q. S. *Quarterly Statements of the Palestine Exploration Fund.*

Patr. Gr. Migne: *Patrologiae Cursus Completus, Series Graeca.*

R. A. and *R. Archeol.* *Revue Archeologique.*

R. des Ét. Anc. *Revue des Études Anciennes.*

Recueil. Ch. Clermont-Ganneau: *Recueil d'Archéologie Orientale.*

R. E. G. *Revue des Études Grecques.*

Revue Numis. *Revue Numismatique.*

de Rossi: *Bullettino di Archeologia Cristiana.*

Sachau, E.: *Reise in Syrien und Mesopotamien*, Leipzig, 1883.

S. C. Marquis de [illegible] Paris [illegible]

Swainson, C. A.: *The Greek Liturgies*, Cambridge, 1884.

T. A. P. A. *Transactions and Proceedings of the American Philological Association.*

Uspenski [illegible] Archaeological Monuments [illegible] (Reprinted from the *Izviestiya* of the Russ. Arch. Inst. in Constantinople).

de Vogüé. See *S. C.*

W[illegible] and Wa[illegible] [illegible] *de la Syrie*, Paris [illegible] = Le Bas, *Voyage Archéologique*, Tome III.

Z. D. P. V. and *Z. P. V.* *Zeitschrift des Deutschen Palästina-Vereins.*

Z. M. G. *Zeitschrift der Deutschen Morgenlandischen Gesellschaft.*

INDICES TO DIVISION III, SECTION B

INDEX OF GREEK PROPER NAMES.

Only those forms of the names which actually occur in the inscriptions are contained in this list. Cases other than the nominative are indicated by a letter in brackets. The names of God or Christ, of heathen gods, and of emperors are printed with hairspacing. The numbers refer to the inscriptions.

INDEX OF GREEK WORDS

Conjunctions, negatives, prepositions, pronouns, articles, numerals, and the words [illegible] and [illegible] are omitted from this list.

INDEX OF LATIN NAMES AND WORDS.

INDEX OF PHRASES AND FORMULAE.

INDEX OF ABBREVIATIONS AND SYMBOLS.

The common abbreviations for Κύριος, Ἰησοῦς *and* Χριστός, *and for* ἔτους, ἰνδικτιῶνος *and* μηνός *are omitted.*

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[1] Examples of ε for αι, ι for ει, ο for ω and ω for ο are so common that they are not included in this index.

INDEX OF DATES

All these are of the Christian era.

[1] Examples of ε for αι, ι for ει, ο [illegible] ω and ω for ο are so common that they are not included in this index.

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598–9,		No. 838.	——,	June,	No. 848, 930.
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605,	May,	No. 813.			
609–10,		No. 1100.			

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Ind. 2: Nos. 815, 843, 1029, 1154.
Ind. 3: Nos. 1148, 1155.
Ind. 4: Nos. 845 (?), 1177.
Ind. 5: Nos. 894, 898, 1050, 1056, 1057, 1117, 1211, 1213.
Ind. 6: Nos. 871, 915, 1059 (?), 1108, 1141 (?).
Ind. 7: Nos. 836, 946 (?).
Ind. 8: Nos. 813, 830, 831, 837, 846, 915, 1083, 1084, 1140.
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Ind. 10: Nos. 826, 847 (?), 906, 1016, 1109, 1146, 1168 (?), 1178.
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Ind. 15: Nos. 884, 909, 1059 (?), 1082, 1086, 1088, 1105, 1176.

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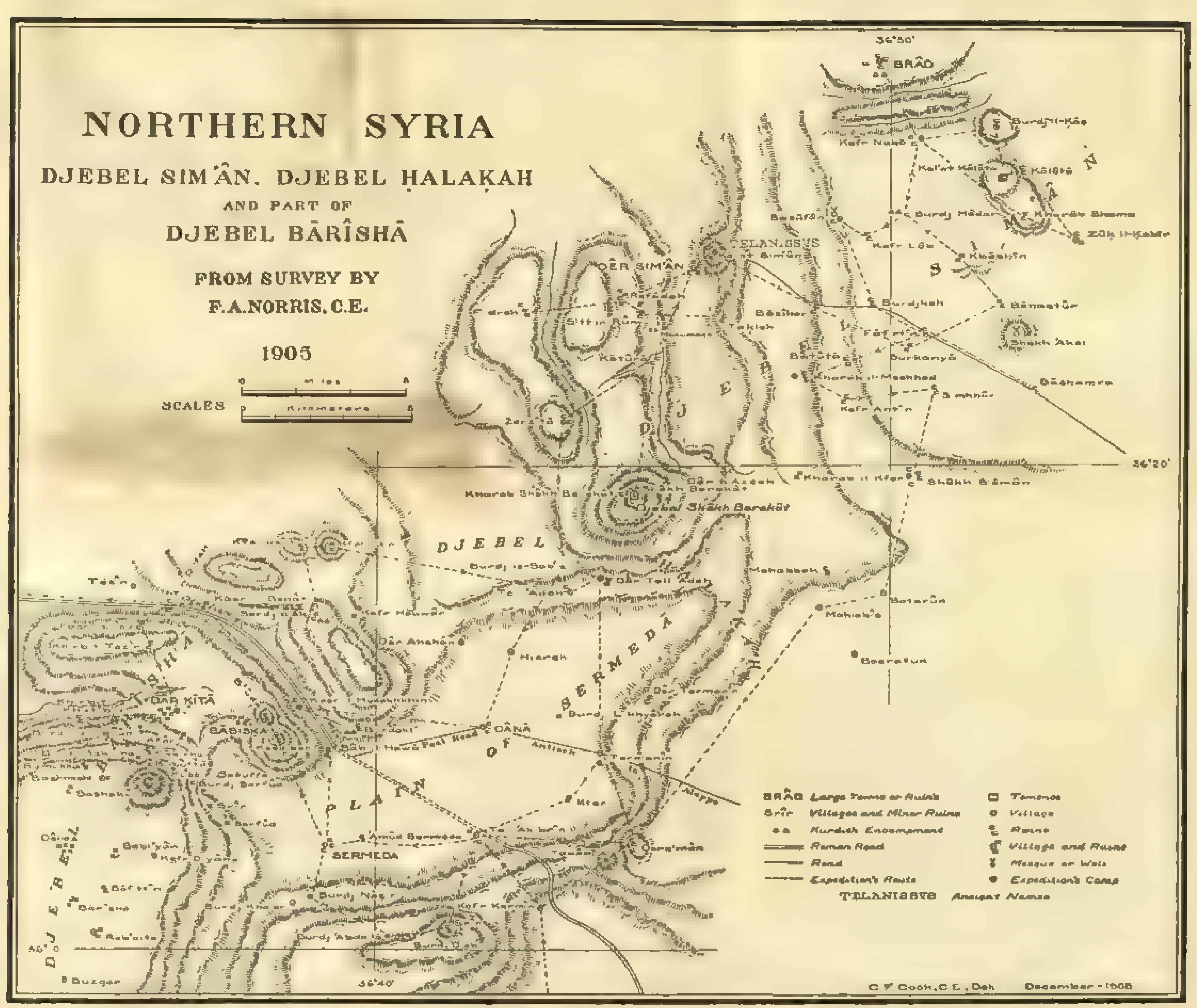

Div. III, Sect. B, Pt. 6.

SCHEME FOR PUBLICATIONS OF PRINCETON ARCHAEOLOGICAL EXPEDITIONS TO SYRIA

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	3. *Umm idj-Djimâl.	3. *Umm idj-Djimâl.	
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	PARTS.	PARTS.	
	1. *The ʿAlā and Ḳaṣr Ibn Wardân.	1. *The ʿAlā and Ḳaṣr Ibn Wardân.	
	2. *Anderîn-Kerrâtîn-Maʿrâtā.	2. *Anderîn-Kerrâtîn-Maʿrâtā.	*SECTION C.*
			Safaitic Inscriptions.
	3. *Djebel Riḥā.	3. *Djebel Riḥā and Djebel il-Wasṭânî.	
	4. *Djebel Bārîshā.	4. *Djebel Bārîshā.	
	5. *Djebel Ḥalaḳah.	5. *Djebel Ḥalaḳah.	*SECTION D.*
	6. *Djebel Simʿân.	6. *Djebel Simʿân.	Arabic Inscriptions.

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